THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

I THINK OF THEE.

"And they always deem'd the spirits of the departed were hovering around them."

I think of thee—when music round
Is floating with its thrilling sound;
When the home voices, sweet and clear,
Fall gently on the list'ning ear;
And when around the board and hearth
Are mingling tones of love and mirth;
A smile may wreath the mouth, but still
One void is felt, earth cannot fill.

I think of thee—when the sunset hour
Comes on with its holy hushing power;
For thoughts of the world must have their part
Thro' the garish day, in the loving heart;
But the forms in "memory's land" are bright
As the sunset sheds its magic light;
For we know, though broken the sister band,
That the lost are *there* in that *better land*.

I think of thee—when the moonbeams rest
As a silver veil o'er earth's cold breast,
And tinging the ice waves, till they gleam
Like some fairy gem in fancy's dream,
And sleep in peace, on the woven snow—
Meet emblem of one so pure as thou.
Chasten'd, the stricken heart at even
Turns in hope to that yet brighter heaven.

Oh! 'tis sweet to think that the lost and dear
On wings of brightness watch o'er us here,
Freed from the shades of earthly wo,
Are hovering o'er erring ones below.
A soothing thought, to the mourner given,
As one by one the chords are riven.
Bless'd spirit! thy home must be above
In thy Father's mansions of joy and love.

Hingham, Mass., Feb., 1839. Mary.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(*Continued from page* 193.)

Canon 36.—*Respecting Accusations against Bishops, Presbyters, and Deacons.*

No accusation shall be received against a deacon, or presbyter, or bishop, unless proceeding from and supported by the testimony of creditable persons, who are regular communicants in the Scottish Episcopal Church; nor shall the testimony of a single witness be considered as sufficient to establish the charge, for the Scripture saith, "In the mouth of two or three witnesses shall every word be established." But if a bishop be accused, and the accusation, proceeding from three or more respectable persons, lay or clerical members of the Scottish Episcopal Church, be lodged before the primus, or in case of the primus being accused, before the next senior bishop, he shall be cited to appear and plead, and if he do not obey the summons, he sh ll be cited a second time in the name and by the authority of the Episcopal College; and if he be then guilty of contempt in not appearing, let the college pronounce against him such sentence as they think fit, that he may not be a gainer by declining justice.

It is further provided by this canon, that if without any formal accusation, a bishop shall have reason to believe that any one of his clergy is faulty in any matter; if the matter be of small importance, and not implying any grave delinquency in doctrine, discipline, or morals, the bishop shall deal privately with the erring brother, and admonish him of his error; but if such remonstrance be neglected, or if the fault be of a grave or scandalous nature, then the bishop shall, after due notice of the charge, stated in precise terms to the parties concerned, summon them before himself sitting in diocesan synod, and shall appoint the dean, or if necessary, some other presbyter, to state the charge, and bring forward the evidence, and having fully heard both the accuser and the accused, and all the evidence that either can produce, he shall, after having received the opinion of each member of the synod, proceed to pronounce sentence; and if the accused shall appeal against the sentence of his bishop to the College of Bishops, as is by the preceding canon declared to be lawful, the college shall, as speedily as possible, and at latest within six months, examine and decide upon the appeal.

Canon 37.—*Prohibiting the Clergy of one Diocese from interfering with the concerns of another.*

It is hereby decreed, that the clergy of one diocese must not interfere in the concerns of another; nor take any direction for their official conduct but from their own ordinary; it being always understood that they shall retain the right of appealing from any sentence of their own bishop, by which they may think themselves aggrieved, to the primus and other comprovincial bishops in synod canonically assembled.

Canon 38.—*Providing for the Clergy and Laity of this Church being furnished with an accurate view of its State and Condition from time to time.*

Whereas, under Providence, no measure seems better adapted to promote the welfare and stability of this Church, or to perpetuate harmony and concord among its members, than that they should be accurately informed as to its actual state and condition, it is hereby ordained, with a view of attaining this desirable object, that the bishops, when assembled in annual Episcopal synod, shall, if they deem it necessary, issue a pastoral letter containing an account of all the circumstances and occurrences, adverse as well as prosperous, which they think it may be for the benefit of the Church to be generally known; and the pastoral letter agreed upon by the bishops shall be printed, and a sufficient number of copies sent to each ordinary to supply the charges under his jurisdiction, who shall require the incumbent of every charge to read the pastoral letter to his congregation during the time of divine service, on the first Lord's day after he receives it that may be most convenient.

Canon 39.—*Appointing the mode of admitting new Congregations into the Church.*

Should any number of Episcopalians, living in any town or village in Scotland where there is an Episcopal chapel already in existence, entertain a desire to be formed into a congregation in communion with this Church, it is hereby decreed that the following mode of procedure be adopted:—

1st. A meeting of the *bona fide* Episcopalians, or of persons desirous of becoming such, who wish to form such congregation, shall be held agreeably to a public advertisement; at which meeting, when duly constituted, a resolution expressive of their intentions, together with the reasons that render it necessary that such new congregation should be formed, shall be formally drawn up, and signed by all the applicants, to be transmitted to the bishop of the diocese within which the town or village is situated.

2dly. The bishop, upon receiving such notification, shall, after consulting the presbyters of his diocese, communicate to the applicants his determination. Should he follow the advice given him by a majority of his presbyters, his determination shall be final; but if he shall decide against the majority, the applicants, or any party, or parties, who may consider themselves aggrieved by the decision, may appeal to the College of Bishops, and shall have the right to appear before them by a delegate, to state the grounds of their appeal.

3dly. Should the bishop, with the advice already mentioned, find it expedient to sanction the formation of the proposed congregation, the congregation thus formed and acknowledged shall then proceed to elect a minister, according to canon 10, and present him to the bishop, agreeably to the form prescribed in the Appendix, No. 9. But previously to his institution, they shall lay before the bishop the articles or constitution of the proposed chapel, a copy of which, when approved by him, shall be preserved among the documents and papers of the diocese.

The bishops shall urge the vestries in their respective dioceses to insert in the constitution of all existing chapels, a clause enforcing the discipline of the Scottish Episcopal Church.

Canon 40.—*For Establishing and Maintaining a Society in Aid of the Church.*

Whereas, in the primitive Church, and by apostolic order, collections were made for the poorer brethren, and for the propagation of the Gospel, it is hereby decreed that a similar practice shall be observed in the Scottish Episcopal Church. Nor ought the poverty of the Church, nor of any portion of it, to be pleaded as an objection, seeing that the Divine commendation is given equally to those who, from their poverty, give a little with cheerfulness, and to those who give largely of their abundance. For this purpose a society called The Scottish Episcopal Church Society, shall be formed; the objects of which shall be, 1st, to provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; 2dly, to assist candidates for the ministry in completing their theological studies; 3dly, to provide Episcopal schoolmasters, books, and tracts for the poor; 4thly, to assist in the formation or enlargement of diocesan libraries. To promote these important purposes a certain day shall be fixed upon annually by every diocesan synod, when a collection shall be made in every chapel throughout the diocese, and the nature and object of the society, in reference to the existing wants of the Church shall be explained to the people.

Canon 41.—*Declaring what Censure or Spiritual Penalty is to be incurred by a Breach of these Canons.*

If it shall be ascertained, by clear and sufficient evidence, that any bishop of this Church hath neglected any of the duties, or acted contrary to any of the regulations prescribed to him by this code of canons, he shall be censured or dealt with by the other bishops as they may reasonably judge that his neglect or transgression requires. And in all cases of complaint, whether they regard bishop, presbyter, or deacon, the sentence of the bishops, that is, of the whole, or of the majority of their number, shall be final and conclusive.

All laws must have an obligatory sanction; and in respect of these canons or rules, the love of Christ will point to that sanction, and will produce a ready observance of whatever the authority which he hath given to his Church shall duly and regularly enjoin for the honor and glory of his name.

But as in all societies, ecclesiastical as well as civil, there will always be some individuals whose conduct is not so much guided as it ought to be by the love of Christ, and as it is chiefly for the direction of such persons that canons and laws are enacted; it is hereby decreed, that if any clergyman, whether bishop, presbyter, or deacon, shall disobey any of the above canons, he shall, after the first and second admonition by his proper judge, be rejected, and publicly declared to be no longer a clergyman of the Episcopal Church in Scotland. But afterwards, on giving sufficient evidence of a sincere repentance, he may be restored to his former station by the sentence of a majority of the bishops.

(*To be continued.*)

From the Church.

PRESENT STATE OF THE CHURCH OF ENGLAND—BISHOP OF LONDON.

Amidst all the troubles which menace our Protestant constitution at home, and all the conflicts and difficulties which environ our Church in Upper Canada, it is consolatory and animating to look back on the last few years, and to behold the ecclesiastical establishment of England awakening its dormant energies, and preaching a holy crusade throughout the width and breadth of the land. Neglect, and apathy, and spiritual torpor have been engendered by a long succession of uninterrupted security, and the army of the Church had, as it were, become dissolved and enervated by the luxuries and repose of a Capua. The salt was in the land, but it remained almost untouched and comparatively inefficacious in its subterranean bed. Now and then a better spirit came over the Establishment; but it was not until the French Revolution burst upon the world, that the necessity of a wider diffusion of purer religion to the well-being of the state was visible to the national eye. A livelier and self-defensive zeal then began to quicken the clergy and the laity; and the example of a righteous monarch on the throne did much to elevate the religious character of the people. Still, however, no movement on a gigantic and united scale was attempted; and the growing extension of education, unsanctified by religion and uncontrolled by salutary checks, was more rapid in its progress, than the effort of the Christian philanthropist to divert it into a safe and well-embanked channel. Isolated exertions, glorious to individuals and partially beneficial to society, here and there erected a dam to arrest the onward torrent of schism and infidelity in religion, and democracy and revolution in politics—but the waves were to be resisted by nought but an extensive breakwater, to be constructed by national combination. It was reserved for the present Bishop of London to concentrate the scattered energies of the wise and the good, and to commence a work which will canonize his own name in the annals of Christianity, in characters more brilliant and illuminated than those which emblazon his achievements on the classic page, or gild his triumphs on the records of theology.

In the noble effort of Bishop Blomfield to redeem from profligacy and irreligion the immense population with which London overflows, we attribute the first shock of that electric fluid which has run through and vivified the whole of England, and conducted by a Chalmers, has even reached to the remotest extremity of Scotland. A prelate more admirably fitted for the emergency could not have occupied the See of London. Sprung from the people, his sympathies were popular; possessed of strong passions, he was enabled, by the grace of God, to tame their vehemence without diminishing their legitimate efficacy and strength; adorned with learning beyond his contemporaries, he made it subservient to his sacred profession, and used it to simplify, not to darken religion; endowed with powers of debate, and with a statesman's mind, capable of comprehending a subject in generals, and analyzing it in particulars,—he has yet had the prudence to abstain from becoming a political prelate, and has applied to the temporal economy of the Church those sound and varied talents, which a less sincere or wise man might have exercised for the purpose of aggrandizement, or the gratification of political revenge. He saw the wretched state in which London lay through the population outgrowing the means of religious instruction. He girded himself to the task, undismayed by his Herculean difficulties, and called upon the metropolitan city to cease a moment from the pursuit of gain, and to recollect that Tyre and Sidon, queens of ocean in their day, were now but places where the fisherman dries his net, because they forgot the Lord their God in the fulness of their prosperity and pride.

The City of cities responded with alacrity to the call of its diocesan, and the voice which thrilled through the heart of the metropolis, penetrated to the extremities of the most distant county. From that moment the work of renovation commenced in right earnest. And here may we not indulge in a patriotic reflection, which must come home to the bosom of every British Christian, and in which to indulge is the privilege of no other nation but our own. Peace prevailed over all the world; England was secure in her own might and the strength of her own repose; and wealth strewed around her every blandishment that could blunt her moral sense, or lull her into a delusive slumber. But within her bosom there existed an establishment for the safe keeping of the word of God; and the bishops and clergy to whom was committed the custody of the national ark, saw a storm, a deluge approaching; they beheld the startling prevalence of political dissent and licentious immorality; they observed the tempest which was brewing from afar, and they warned the people, that there was but one ark in which they could find safety and survive the flood, and that that ark was the Church of God by law established in the realm.

This faithful warning fell upon ears not yet barred by human conceit against the lessons of heavenly wisdom. The piety of Anne was rekindled in the ancient precincts of London, and churches arose where the poor could listen to that word which they above all other classes are entitled to hear. A spirit, akin to that which ushered in the Reformation, seized hold of Old England's honest heart, and warmed it into a fervor, with which it never dilates except upon momentous occasions. Societies for building and enlarging Churches were not confined to London, but arose in each diocese throughout the kingdom; munificent bequests of land and money for the perpetual endowment of these newly erected places of worship became a matter of daily occurrence; associations for supplying the barren wastes of spiritual destitution with divinely commissioned and legally authorized ministers, aided the pious work; old incorporated bodies, connected with the Establishment, threw off the torpor of age and new ones sprung up into the strength and vigor of manhood; and Protestant and Conservative England acted under the conviction that the only means of maintaining the glory of the empire and of neutralizing the deleterious effects of excessive national wealth, was to be found in extending the influence, and strengthening the hands of the Church. On this rock she built her hopes, and we know that it is a foundation which can never fail.

At the same time the press contributed a resistless impulse to this newly awakened zeal. The Church was no longer left to be assailed by the calumnies of freethinkers and sectarians, without a voice being lifted up in her defence. The old orthodox publications maintained their footing, and their ranks were swelled by the Church of England Magazine, the Church of England Quarterly Review, the Penny Sunday Reader, and a host of other periodicals adapted to the understanding of every rank in society, from the highest to the lowest. The provincial journals ably seconded these righteous combatants enlisted under the banner of Church and State; and the clergy, as a body, dragged into polemical controversy against their will, when they found themselves on the field of battle drove the enemy headlong from it, and not only remained masters of the ground, but followed the routed squadrons of the foe and razed their very strongholds to the dust.

A glorious change was quickly visible. The bishops, as they proceeded on the visitations of their dioceses, found the young press forward, in increasing thousands, to receive the rite of confirmation, and lay their fresh and best affections on the altars of their country. They were unremittingly called upon to preside at the meeting of some recently formed association for the promotion of the established religion, or to consecrate some edifice which modern piety had erected; and truly might these right reverend pastors exclaim, in the language of Wordsworth, a poet whose muse never takes a loftier flight than when circling, like a guardian angel, the venerable cathedrals of England,—truly might they exclaim with this noblest of living bards, "The time
Is conscious of her want; through England's bounds
In rival haste, the wish'd-for temples rise!
I hear their Sabbath bell's harmonious chime
Float on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies."

From a Visitation Sermon of the Rev. Dr. Hook.

A CALL TO UNION ON THE PRINCIPLES OF THE ENGLISH REFORMATION.

Sirs, ye are brethren; why do ye wrong one to another? Acts vii. 26.

Continued from page 193.

This is a short sketch of the origin of those three distinct classes of Christians, subject of course to a variety of subdivisions which we find in this country. But although the bolder, more consistent, and perhaps more conscientious of the Puritans quitted the Church, a large party who embraced their principles still conformed, some from timidity, some from worldly considerations, and some because they thought that the Church of England, being only comparatively corrupt, i. e. less pure than some of the foreign sects, they were not obliged to secede, and might eventually cause their own principles to triumph in the Church itself. These persons, assisted by the Puritans from without, were continually urging our rulers, spiritual and temporal, to greater measures of reform; and, complaining of the remnants and rags of Popery still preserved in our rites, ceremonies, and ecclesiastical habits, they "inveighed against the established discipline of the Church, and accounted every thing from Rome which was not from Geneva."

A contest between parties disagreeing in principle is always a contest of life and death, a war of extermination for principles may be broken, but can never be bent, may be silenced, but can never yield. And so it was with the Protestants of England. The contest was whether the country should adheir to the principles of the English or to those of the foreign Reformers, and the war was carried on unremittingly from the accession of Elizabeth to the fatal termination of the reign of Charles, who died a martyr for the principles of the English Reformation, (or which is the same thing) for the principles of the Catholic Church. During the great rebellion the advocates of the foreign system triumphed, and the Church with the crown was laid prostrate in the dust. But at that period a modification of their principles was introduced among those who, in opposing the system of English Reformation, had till then been united. Hitherto the question had been whether the Bible was to be received according to the interpretation of the ancient Church, or according to the interpretation of the Genevan sect. But when the descendants of the orginal Puritans endeavored to force their system upon the country as the one to be exclusively established, they in their turn were opposed by founders of new sects who regarded their own interpretations of Scripture to be as irrefragable as that of Calvin. It was then, and under such circumstances, that the real Ultraprotestant principle, which has ever since prevailed, as contrasted with the principles of the Church of England, was brought to light; that principle being not merely that the Bible and the Bible only ought to be our religion, but also that the Bible is to be understood by each person in that sense which he is persuaded by argument to regard as the true sense; and that he is then to unite himself with that society of Christians with whom the same or similar arguments have been productive of the same effect. This principle is, of course, subversive of union. For on these grounds the only difference between the coldest Socinian who acknowledges the truth of Scripture, and the higest supra-lapsarian Calvinist, is a difference in their logic or their powers of biblical criticism, and while both parties may argue, neither may consistently censure. And thus the Ultraprotestant party gradually split into various hostile factions, and their divisions led eventually to the restitution of the Church with the restoration of the monarchy.

At the same time a change took place in the *policy* of the Dissenters from the Church. The attempt had been to supplant the Church and to supply her place by the establishment of the Genevan system. The experiment was made and it had failed. And the demand was now, for what they had themselves, in times past, vehemently protested against, a civil toleration. They asked for themselves that toleration which, when dominant, they refused to extend to the Church, and a toleration was obtained; a toleration which, just in itself, has been peculiarly advantageous to the Church; for it has enabled her to do what before she was unable to do, without breach of charity, to insist upon the observance of her principles, and to proclaim the most unwelcome truths; it has introduced that *moral* discipline among us which no external powers could enforce. In vain did our reformers appeal to the strong arm of the law, to compel that conformity to the regulations of the Church, which is now rendered, according to the best of his understanding and ability, by every clergyman of common honesty and honor: the Church now is able to say, without any spirit of persecution, "Assent to my fundamental doctrines, and adhere to my internal regulations, or depart from my communion. However blameworthy I may think your conduct, for such a departure, you are no longer subjected to temporal penalties, and, therefore, as a man not merely of religion but of honor, depart."

Our principle is thus reduced within a very narrow compass, intelligible to the least enlightened mind. Every conscientious English clergyman acts on the principle that while Scripture and Scripture only is his rule of faith, he is, in the interpretation of Scripture, to defer to the ritual, liturgy, articles, and formularies of the Church of England: he is to promote the glory of God in the highest, peace upon earth and goodwill among men, but to do so, not in the way which he may imagine to be the wisest, but according to the regulations, canons, rubrics, customs, of the Church. To these he is bound by vows the most solemn to conform.

And where are we to look for unity and union, if we find it not here? And what terms of reprobation can be sufficiently strong to designate the conduct of those who, by causing discord among brethren who in principle are united, would thereby make music for our enemies? Alas! in every community such persons are found to exist, whose element is strife, who live by faction, who, mistaking party spirit for Christian zeal, in their contest for what they allege to be truth, forget that Christianity is also a religion of peace and love. At the present time such persons are busy among ourselves; they avow their wish to prevent a union among the clergy; in the bitterness of their spirit they conceive that the cause of truth can only be supported by the formation of hostile confederacies within the Church; they glory in their unholy endeavors to arm brother against brother, and in hope of waging a worse than civil war with the deadly weapons of theological hatred. Few in number, they would scarcely be deserving of notice, if, by anonymous misrepresentations, which ought never to be credited until they have been fully examined, and by exaggerations which from their very absurdity ought to excite the skepticism of charity, they had not partially succeeded in inflaming the passions and exciting the prejudices of many good and zealous, but ill-judging and mistaken men, who, instead of regarding measures, respect persons; who confound opinions with principles, and, in their attachment to phrases, forget the truth of things.

Now, such being the case, let us rip open the apple of discord which the enemies of peace would throw among us and see what it actually contains; let us briefly advert to the subjects most freely discussed among us, and sure I am that when we perceive how the case really stands, all moderate men, all who are not far gone in party spleen, will be ready to admit, that, if in opinion upon several points we may some of us differ, there can be no just ground, I do not say for the rancor which is sometimes exhibited in these discussions, for this can under no circumstances be justifiable, but for the disturbance of that unanimity and Christian harmony, by the existence of which we are commanded to give proof that we are the disciples of the Prince of Peace.

Let us take, in the first place, the subject of tradition, and only assume in charity that the disputants on both sides are in their intention honest and conscientious Churchmen,—men, that is to say, desirous of holding opinions in conformity with the principles of the English Church.

On the two great points which involve our common principle we are all agreed. We all of us hold, on the one hand, "that holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation;" and we all of us hold, on the other hand, that in all cases of difficulty or doubt we are to take for our guide the ritual, liturgy, articles, and formularies of the Church of England. But here we are met by those who impugn our principle of interpretation, the Dissenters, whether Romish or Protestant, who very fairly demand why more of deference should be paid to the English Church than to any of their own sects; to the English than to the foreign reformers; to Cranmer, Ridley, and Parker, than to Zuinglius, Calvin, or Beza: to this objection other answers may be given, but I only know of one which is of any weight, and which has always been adduced ever since the Reformation by all the divines who have adhered to the principles of the English reformers.* Looking to the principles upon which the Reformation of the Church of England was conducted, to the strict regard our reformers paid to the voice of antiquity, to their avowed determination to adhere to the unquestioned and unquestionable tradition of doctrine universally received, they contend, and affirm their readiness to prove, that in our ritual, liturgy, articles and formularies, is embodied all that is essential of the traditional doctrine of the universal Church; and that, therefore, in deferring to them, we defer not to the decision of a few individuals, but to the tradition universally received in those early ages when, on all subjects relating to doctrine or to discipline, a strict correspondence was kept up between all the branches of the Church universal. And this tradition they regard, not as the Romanists regard their falsified traditions, as supplementary to Scripture, as conveying doctrines which are not contained in Scripture (for they subscribe to the 6th of our articles,) but merely as confirmatory of the true meaning of Scripture, whenever Scripture is ambiguous or doubtful. Now this is, very possibly, in the minds of some a bad answer to the Dissenter, an untenable defence, and any one has a perfect right to supply us with a better if he can. But surely there is no ground for division, no ground here for our splitting into parties and factions, no ground for those fears which the wicked would suggest, and by which the weak are irritated. If those who contend for the authority of tradition contend at the same time that all necessary tradition is preserved in our Church, the very summit of their offending, so far as those who are *in* the Church are concerned, can only be an error in judgment, a mistake in opinion. By all parties within the pale, the same *principle* is recognised and acted upon; and the real debate is with those who are *without* the pale, who ridicule, as inconsistent and ridiculous, the deference which all clergymen acknowledge themselves bound to pay to the authoritative documents of the Church of England.

So again with respect to the sacraments. On this subject all must admit that the language of the Church of England is peculiarly strong. In her holy jealousy for the two divine ordinances of baptism and the Supper of the Lord, she withholds the title of sacrament, in the sense she applies it to them, from all other religious rites, however sacred, however apostolical in their institution, however much the subordinate means of grace. She declares the sacraments to be generally necessary to salvation, and she defines a sacrament thus necessary to salvation as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof," a means to convey grace, a pledge to assure the worthy recipient of its illation. Of baptism she states the inward grace, of which it is the means, to be "a death unto sin and a new birth unto righteousness."† She quotes the 3d chapter of St. John,‡ in which the necessity of a *new birth* is asserted, as a chapter implying, on *that account*, "the great necessity of baptism where it can be had," (Office for Adult Baptism;) in the baptismal offices she expressly connects the regeneration of infants always, and of adults duly qualified, with baptism; in the office for Confirmation she does the same; in the homilies the font is designated as "the Fountain of our Regeneration," (Homily for repairing and keeping clean of churches. See also Homily on fasting,) while it is insinuated that by baptism we are justified, ("After that we are baptized or justified."—Third part of Homily on Salvation;) and she teaches our children in the Catechism that they were at baptism made members of Christ, children of God, and inheritors of the kingdom of heaven. With reference to the other sacrament she asserts that the body of Christ is "given, taken, received, and eaten in the supper," (Article xxviii;) the eucharist itself she styles the communion, (that is, the communication,) of the body and blood of Christ our Saviour. (Exhortat. Communion Office.) And we are told that those who are duly qualified spiritually eat therein the flesh of Christ and drink his blood. We are directed when we receive the eucharist to pray God to grant that we may "*so* eat the flesh of his dear Son Jesus Christ and drink his blood that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood," (Prayer of Humble Access;) and "that receiving the creatures of bread and wine we may be partakers of his most blessed body and blood." (Consecration Prayer.) And after communicating we thank God for that he doth "vouchsafe to feed us with the spiritual food of the most precious body and blood of his Son our Saviour Jesus Christ." (Post. Communion.) In the catechism mention is made of the "outward and visible *form*" of a sacrament, and in the homilies we find an allusion to our "receiving our Lord's most blessed body and blood under the *form* of bread and wine," (Advertisement at the end of the first book of Homilies;) and in the homilies we are also exhorted to hold that "in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent," (Homily xxviii;) and we are told that the faithful "receive not only the outward sacrament, but the spiritual thing also, not the figure but the truth, not the shadow but the body;" finally, our children are taught that the inward part of the eucharist is, "the body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's supper." (Catechism.) Now these expressions are so strong that many pious and well-meaning men have regarded them as sufficient to justify their secession from our communion; while more violent controversialists have not hesitated to denounce the English Church for retaining them, as semi-popish, if not absolutely papistical. They both censure our baptismal office, and affirm that our doctrine of the eucharist differs little, if at all, from the transubstantiation of the Romanist, or at all events, from the consubstantiation of the Lutheran—dogmas equally unphilosophical and unscriptural. The English Churchman, then, is here placed on the defensive and the defence is conducted in two ways. Some persons admit (without questioning) the accuracy of our opponents in their notions of sacramental efficacy; and seeing the manifest and glaring inconsistency between our services and those notions, regret that our reformers retained the expressions objected to, but at the same time contend that they do not of necessity bear the construction which is generally placed on them, but admit of a restricted meaning, more conformable with the view of the objector. Others there are who receive these expressions in all the simplicity and fulness of their meaning, and thinking that they are amply borne out by Scripture, maintain that the English reformers, in the retention of them used a wise discretion, and acted consistently on those Catholic principles to which they professed to adhere. These assume the offensive against our common objectors, and show that, in confounding, as do the foreign reformers, regeneration with renovation,—a change of spiritual state, circumstances, and relations, and an election to grace, with a subsequent change of disposition, heart, and temper; the objectors are themselves in error; and are equally unscriptural in the very low notions they entertain of the grace conveyed to the faithful in the other sacrament. And thus, since no one but a man equally void of integrity, and regardless of the sanctity of an oath, would presume to alter our baptismal office or the liturgy, to make them square with his private views; the only question among Churchmen is whether the words we use in common will, or will not, by fair construction, bear the interpretation which some persons put upon them. If, after fair discussion, it is found they cannot,—of course those who think that the expressions used in our offices are anti-scriptural will quit our communion, and the discussion will then be one relating to principle, and the debate will be as to the meaning of the words of Scripture. Until it comes to this, our differences of opinion ought surely not to lead to disunion among ourselves. *To be continued.*

* To those who are desirous of seeing how invariably this rule has been observed by our great standard writers, I may recommend, "The judgment of the Anglican Church, posterior to the Reformation, on the sufficiency of the holy Scripture and the authority of the holy Catholic Church, in matters of faith, by John F. Russell, B. C. L. of St. Peter's College, Cambridge." See also the incomparable Appendix to Bishop Jebb's Sermons; Churton's "Church of England a Witness and Keeper of the Catholic Tradition;" Pool's very learned Sermons on the Creed; an admirable Discourse on Tradition, by Mr. Cartwright, Minister of the Jew's Episcopal Chapel; and Keble's Visitation Sermon.

† There is a very strong single proof of the doctrine of the Church of England on baptism, pointed out by the present learned and pious Bishop of Bangor, that in Article IX. where the English is, "there is no condemnation to them that believe and are *baptized*," the Latin runs, "*renatis* et credentibus."

‡ Bishop Kaye, in his Tertullian, p. 483, observes that the ancients *uniformly* interpreted our Lord's address, in this chapter, to Nicodemus, as relating to baptism. This is also shown by Wall, in his History of Infant Baptism. Bishop Beveridge, as quoted by Bishop Mant, observes, "What Christ means of being born of water and of the Spirit, is *now* made a question: I say *now*, for it was never made so till of late years. For many ages together none ever doubted it, but the whole Christian world took it for granted that our Saviour meant only by these words, that except a man be baptized according to his institution, he cannot enter the kingdom of God: this being the most plain and obvious sense of the words, forasmuch as there is none other way of being born again of water as well as of the Spirit, but only in the sacrament of baptism."—*Bishop Beveridge's Works* i. 304.

From the London Record.

CHRISTIAN MISSIONS IN INDIA.

I am now to speak of the missionary's labors. In the few remarks in my pamphlet on this subject, my object was to show that it *is not* by ridiculing and publicly denouncing the opinions, the rites, and institutions of the native, that he can fulfil his mission, but that his only hope is in winning his respect and esteem, and inculcating the doctrines of Christianity through benignity of manners and kindly fellowship—such was my intention—such are still my opinions. Entertaining these opinions, I fearlessly assert that a contrary course has been adopted in the East, and that missionaries *in general*—for I admit exceptions,—regardless of the habits, the thoughts, the religion, and institutions of the natives, and ill-informed of their language, seek to enforce Christianity by the abrupt denunciations of divine vengeance on all those who do not instantly embrace it. When I read in your journal that an awful

curse overhangs the poor Indian, I can hardly expect we should agree. If such be the spirit of our holy religion, and the millions gone before who never heard the words or knew the name of CHRIST, have fallen under that curse, I can only say that it is my misfortune to disbelieve entirely in such a doctrine. You are probably of the Church, and of course a Christian. I am a soldier—I hope a Christian. You assert that missionaries *are* what they should be, and accomplish all the good you desire. I lament that they are not what they seem to be—that their success is marvellously exaggerated. What says the Society for the Propagation of the Gospel in Foreign Parts, in their report, so late as 1830?

"Until provision be made for the proper instruction and Christian edification of the native congregations dispersed over those extensive regions, (Southern India,) it is a duty of *more than doubtful obligation* to add to the number of *nominal converts* whose *ignorance of the doctrine and neglect of the precepts* of the holy religion of CHRIST, brings the profession into *disrepute* with the *moral and honorable among the Hindoos*, and even the rulers of the land."

What says the Abbe Dubois—himself a missionary—who spent two-and-thirty years in unrestrained intercourse with the natives, and won their respect and esteem, and admits that he had not made a single real convert: "Under existing circumstances, there is no human possibility of converting the Hindoos to any sect of Christianity."

What says the late Honorable Mr. Shore, son, I believe, of the Lord Teignmouth, mentioned in the Record of the 24th instant, a judge of the Civil Court and Criminal Sessions of the district of Furrukhabad, in his recent work, when speaking of the missionaries? "It might almost seem as if, in certain instances, they had a general idea of all heathen nations, as a set of half-wild savages, to whom they had only to preach a few sermons under the shade of trees, and immediate conversion would be the result. The notions of India, of those of whom I speak, are vague in the extreme. They know little of the history of the country, its customs, manners, or peculiar modes of faith." Vol. ii. p. 462.

"When they meet with a man of education, they are quite at a loss, from inability to express themselves with propriety in the language." Ibid. p. 463.

"Some missionaries pursue a much more reprehensible course; they begin by openly reviling the people and their religion, telling them they are all doomed to everlasting perdition; that the men are all villains, and the women unchaste. Not many years since, a missionary, who was acting in this manner at the Hurdwar fair, was pelted by the people." Ibid. p. 463.

"It may be doubted whether there have been many instances of sincere conversion among adults—of that conversion, I mean, which induces a man entirely to renounce his former errors and vices, and lead a moral and religious life." Ibid. p. 466.

"Of those who come to India as missionaries very few indeed are from the rank of gentlemen, and have chosen the profession, as much, some of them, from a distaste to trade, agriculture, and other inferior modes of life, to which they would otherwise have been destined, as from a real devotion to the cause." Ibid. p. 469.

What is the evidence of Mr. Baber, late chief judge of the provincial court of circuit and appeal, in the western division in Madras, before the select committee of the House of Lords on East India affairs?

Q. "Do you think the Christians an increasing body?"

A. "Not the native Christians, except the increase from the ordinary course of population."

Q. "Not by conversion?"

A. "No such thing is known as a convert by any of our English missionaries. I have heard of such a thing indeed as a person who had forfeited his caste turning Christian, but otherwise it is a thing quite out of the range of possibility, and for a very good reason; they lose their civil rights, that is, their birthrights, immediately on becoming converts. They are disowned by their family, and in fact, are looked upon as a degraded people."

What says Mr. Charles Lushington before the public committee on East India affairs, 8th March, 1832.

Q. "Has any progress been made in the Bengal Presidency in the conversion of the natives to Christianity?"

A. "I am afraid very little: there have been to my knowledge one or two remarkable instances, however, of sincere conversion, and many more are claimed. The cause of Christianity will not be promoted in India by premature, injudicious, or fanatical attempts at proselytism. The experience of late years has shown (I mention it with sorrow) that the direct and permanent conversion of adult Hindoos or Mahommedans (especially the former) is extremely rare; it only remains, therefore, to seek the propagation of Christianity by the slow progress of instructing the rising generation."

What says Captain Macau, military secretary to Lord Combermere, late commander-in-chief in India, before the same committee.

"We have never interfered directly with the religion of the native population, though they begin to complain that, if we do not directly interfere, we at least wink at, if not encourage interference. I refer to the sentiments of many talented natives, Mahommedans, who have spoken to me of the countenance shown by government to missionaries, and to the excesses to which missionaries have gone in censuring their religious habits, even in the streets. One of these missionaries mentioned to the mixed population he was addressing, 'that they hoped for pardon through the intercession of Mahomed, but that he was in hell, at present, and that they all would follow him, if they persisted in their belief of his doctrines.'"

Lieutenant-Colonel Young, the principal political functionary in the Dayrah Doon, mentioned to me when at Hurdwar, in 1831, that a missionary a few years previously stationed himself over the bathing-place, and cried out to the people as they entered the Ganges, "You will be cool enough when you immerse your bodies in the river, but you will burn by and by in hell fire."

But why should I heap evidence on evidence? those who have seen the workings of these misguided attempts at conversion will alone know the value of these remarks, whilst others, in their over-heated zeal for the cause of Christianity, will still continue to echo the curse of the missionary, and lavish their money at his call in aid of his supposed conversion.

G. E. WESTMACOTT,
Captain, Bengal Army.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he; "it is covered with weeds." "Oh," I replied, "*that* is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—*Coleridge.*

COMMUNICATIONS.

For the Churchman.

HUMILITY THE SOURCE OF TRUE GREATNESS.

As the members of the human body have each their peculiar end, their distinct offices, and their various degrees of usefulness, of importance, and of honor,—so Christians occupy their different respective stations of greater or less dignity, of more limited or more extensive usefulness, agreeably to the direction and wise arrangement of their Head, JESUS CHRIST.

He reigns a sovereign over the empire of nature, and has times and seasons, with all their multiplied changes, under his control. But he reigns, with peculiar distinction, King in Zion. There he dwells, though not in all his celestial glory, yet in a manner more peculiar than in any other place. Here he has established his laws, appointed his ordinances, and dispensed all the necessary means of grace. If then he be a king, and exercise over his Church a legal authority, it is his to assign to his people their respective situations, and the various duties they have to perform. In all governments there must be order. This necessarily supposes different ranks and degrees, various occupations and employments; and all these require a previous arrangement, and a certain appointment by him who is invested with the supreme authority. The obscurity, therefore, O Christian, which marks your state, ought to be no source of dissatisfaction, no cause of sorrow. It should indeed teach you humility; as it is a constant lesson to remind you of the poor and miserable estate of all men by nature. But we should make a very important distinction between *humility* and *meanness*. The former will lead us silently and peaceably through all the ways of GOD's appointment, to great and permanent exaltation. The latter is inconsistent with Christian fortitude, and the exercise of the graces which belong to the child of GOD. For the weakest and most ignorant disciple of the LORD JESUS has motives for his actions, and a foundation for his hopes, which is calculated to produce more real dignity than is found in all worldly glory.

But whatever be our condition, let us remember that we have been placed in it by the great Head of the Church. He knew our dispositions, our talents, our attainments, and all that we should be qualified to perform, by the grace which he had in store for us. And although we may sometimes think that we sustain an uncommon share of the evils of this life, and that we ought to occupy a higher and more distinguished station, yet we may rest assured that every arrangement, not only with regard to the Church in general, but with respect to our case in particular, is made by wisdom which cannot err, by faithfulness which cannot fail, by mercy which will end in every good. After we shall have served our GOD and our generation in that situation which he has appointed, and are removed from these outer courts to the temple above, we shall be abundantly convinced that we were placed in the very state, and engaged in the very occupation, and glorified our GOD in that very condition which we ourselves would have chosen, could we have seen the end from the beginning.

Let not those who fill the more honorable stations be lifted up, as though their own hand had procured for them that distinction. Whence did they derive a strong, a quick, or comprehensive understanding? Whence those acquirements, which make them objects of public respect or admiration? Whence that grace which has led them to great knowledge, or uncommon attainments in piety? Who is the creator of the spirit and the former of the body? Who gives to the eye its penetration and its fire; to the tongue its persuasive eloquence? Who expands, refines, and exalts the soul of man? Is it not he who raiseth up one and bringeth down another, and to whom is committed the authority of all things for the good of his Zion? All cannot be rulers in the Church of GOD. All cannot occupy the higher ranks, and fill the more splendid spheres in human society. But let not the learned, the exalted, the distinguished Christian act so inconsistently with himself, and with the principles of his profession, as to be filled with pride, and to look down with contempt upon those whom GOD has placed in humbler stations. Let not those members which are appointed unto honor, treat with neglect or haughtiness those which may be thought less honorable. Every part of a magnificent building is not ornamented with decorations, but every part is distinguished for its peculiar uses and purposes. Here the pillar erects its majestic head, and displays the union of gracefulness with strength; there the arch attracts the eye, and pleases with its easy and gradual curve. In another place the dome ascends with dignity, and throws around the whole an air of grandeur. But the dome, and the arch, and the pillar, were they left to their own support, would instantly fall into ruin. The *stones* of the foundation—the hidden and unobserved parts of the building, have an important end to answer, without which there could neither be beauty, nor grandeur, nor usefulness. Thus it is in the Church of CHRIST. Each part supports and confirms each. Every member occupies his own peculiar station, and answers the very end for which he was placed there. And how often does it happen, while men of learning, of talents, or of eloquence, occupy some conspicuous station in the Church, and are objects of public attention and public praise—humble, unlearned Christians, who are hid in obscurity, and whose actions make no noise in the world, are the strength of the Church, and like the unseen stones of the foundation, answer the most valuable ends.

Ye poor, ye unlearned, ye who occupy stations which to the eye of the world, and even in your own estimation may seem of no importance, be not cast down. It is not the office nor the situation, but the manner in which we conduct ourselves, which is the foundation of praise or of blame. GOD has exercised his sovereignty in this respect; it is your duty, and will contribute to your happiness, to submit; for the distinctions which mark this life, like life itself, are momentary. "By one spirit ye are all baptized into one body." Ye all have communion with GOD the FATHER, GOD the SON, and GOD the HOLY GHOST; with the holy angels, and with the spirits of just men made perfect. The same JESUS who was the Shepherd and Lord of David, who was the friend of Abraham, who made all his goodness pass before Moses, who was present with great signs and wonders in the disciples,—He is the Shepherd, the Lord, the Protector of the weakest Christian. However different their talents, and their spheres of usefulness, they were all, without distinction, children of wrath, and under the curse by nature. The same voice which called Peter, called also the thief upon the cross; and the same grace which was sufficient for Paul, is pledged for thee, O thou of little faith! With respect to spiritual benefits, to CHRIST and his righteousness, to CHRIST and his wisdom, to CHRIST and his faithfulness, there is a communion of saints here in time; and hereafter this communion shall be illustriously displayed, when each shall partake of CHRIST and his glory. J. M. K.

For the Churchman.

ADVERSARIA—NO. XII.

Archbishop Laud.—"No man a more resolute or devout son of the Church of England." Clarendon, (Hist. vol. 2.) And here Andrew Marvell, who must be allowed to have had no bias in favor of the Archbishop,—"Who, if for nothing else, yet for his learned book against Fisher, deserved far another fate than he met with, and ought not now to be mentioned but with due honor." And Bishop Burnet, whose testimony is worth almost as much as Marvell's, "A learned, a sincere, and zealous man, regular in his own life, and humble in his private deportment." (Hist. p. 49.) The citation from Marvell is from his "Rehearsal Transposed," Part. 1. p. 281. All the references are copied from Grey's examination of Neal's history, mentioned in the next paragraph.

Neal's History of the Puritans.—Dr. Zachary Grey's examination of Neal (the works were contemporary) will commend itself to every Churchman who reads the Puritan history. Neal is an author of apparent candor and sincerity; but he has made more than the very most of his subject. And all that may be allowed in his favor, will only add strength and danger to his errors, which are rendered too glaring by Dr. Grey to leave the work of any authority in disputed matters, or of any considerable certainty in admitted points. I will give a curious instance of this author's historical ambiguity, which might almost be referred to craft; priest-craft we should call it in other connections. The book in question is called "A history of the Puritans." Now the word Puritan not being a definite term, like Anabaptist or Independent, we naturally look to be informed what the author of the history meant by it. This I will affirm no reader of Mr. Neal can make out, with any sort of precision, philosophical, or not. The implicit believer in the Puritan standard will get up from his reading with a notion, pretty firmly established by the time he has finished it, that all the good men from Elizabeth to Charles the Martyr, were hand and glove brother Puritans. And the student who sets down to it fresh from Clarendon, and Hume, and Lingard, the golden mean, and this and the other extreme (for with all Hume's conservatism, the extreme of infidelity is almost as evident in his history, as that of a single regard for the Roman Catholic Church in that of Lingard,) of opinion in English history; with an eye to detect misrepresentation, and Grey at his side, to point out errors,—this reader will probably think in the end that Mr. Neal either did not intend we should know who his Puritans were, for fear of too greatly reducing that valuable source of the wonderful which lies in the indefinite, or that he did not know himself. Thus Pref. p. 7 (1st Edit.) there is the following definition. "A Puritan therefore was a man of severe morals, a Calvinist in doctrine, and a non-conformist to the ceremonies and discipline of the Church, though he did not totally separate from it." Further on "the Puritans" are arranged in three classes, not however with any observable reference to the above stated definition, as follows:—1. "All those gentlemen in the House of Commons, and in the several counties of England, who found it necessary, for the preservation of their properties, to oppose the court." 2. All those who took side in favor of the opinions of John Calvin and of the religious assembly at Dordrecht; and 3. All the religious of England. "If a man kept the Sabbath," [not meaning the Sabbath, but Sunday,] "and frequented sermons; if he maintained family religion, and would neither swear, nor be drunk, nor comply with the fashionable vices of the times, he was called a Puritan." And to carry out astonishment one step farther we are told, that in Archbishop's Laud's time "almost all England became Puritan." Again, (vol. i. 123,) he lugs in, nol. vol., all the clergy who at different times in Queen Elizabeth's reign petitioned for various changes in the liturgy. Admits, that in the reign of Elizabeth and James I., "there were many Episcopalians among" Puritans; and says finally that "from the time that Arminianism prevailed in the Church, both parties seemed to unite in a moderate Episcopacy." This is all I have found in the book, relating directly to the question, and to what does it lead us? Not to any one body of men, with a common principle and object. It gives no definition. It leads directly to misconception, and thus fortifies false prejudices or creates them. These are not the Puritans which the Church of England writers have exposed. Many of them were among the defenders of that Church, when Puritanism was in the field. Nor are they the Puritans, to which New England writers attribute so much independency, political and religious. Many of them would have abjured both. Mr. Neal's book is a Puritan history of some transactions relative to religion in several reigns; it is not a history of the Puritans. Perhaps a Church of England man would write as fair a history of the rise and growth of these sectaries as we could have. So long as Neal's history is considered a standard, such a work would afford an antidote. But hark! Ben Johnson comes me cranking in:—"*Puritanus* hypocrita est hæreticus, quem opinio propriæ perspicaciæ, qua sibi videtur, cum paucis in Ecclesia dogmatibus, errores quosdam animadvertisse, de statu mentis deturbavit: unde sacro furore percitus, phrenetice pugnat contra Magistratus, sic ratus obedientiam præstare Deo."* Perhaps this definition would preclude useful history, but it is worth just as much more than Neal's, as it is more exact.

A Principle of the Puritans.—According to Neal, [Vol. i. 127.] "the wearing the Popish garments being one of the grand principles of Nonconformity."

Calvinism.—The charge of Calvinism being so often preferred against the articles of the English and American Churches, the following passage is peculiarly valuable to those who are not yet able to study the main question, as it must be regarded the fairest proof that the Calvinists could not find Calvinism in the Thirty-nine Articles. It is from Neal's history, vol. ii., p. 68, and states that "the Assembly of Divines at Westminster," in "reviewing" the Thirty-nine Articles, a new edition of which they proposed, before the arrival of the Scots commissioners, carrying through, "were ten weeks in debating upon the first fifteen; the design was to render their sense more express and determinate in favor of Calvinism." The document which this assembly agreed upon may be found in the appendix to Neal's second volume.

Improvement.—"This only is the just and regular way of increasing the established and beautiful order of growing, when we always retain the same *parts*, and the same *figure*. In the same manner it is that the Christian religion must grow; this is the rule it must follow in its proficiency and improvement: it is to be corroborated by years, it is by degrees to increase to its just breadth and height; but in all this time of growing, it must continue pure and entire, and perfectly the same in all its several *parts* and *members*." St. Vincent. Lerim. Commonit. [in Reeves' translation.]

Feb. 12, 1839. PHILARCHÆUS.

* The reader who may desire a translation of the above, cannot have a better than is furnished by Sir John Harrington in his sketch of Archbishop Whitgift, who defines Puritans to be "Protestants scared out of their wits."—*Ed. Churchman.*

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—The difference between 'Unus' and me is drawn ("not wire-drawn") to a point. He allows that a single General Convention has power to do that which is "incongruous" with certain parts of the Prayer-book, and so, in his view, with the Constitution of our Church. How is this? If there be real "incongruity" with the Constitution, the act is void, and should so be regarded. Without a revolution in the Church, such an act would be no act, a mere "nonentity." This postulate, or rather principle, will scarcely be denied. Now, mark the position in which this principle leaves "Unus." He grants that a General Convention *may* do certain acts, and he does not deny that an act of the kind *has been* done in regard to Associated Rectors, but he deems it "incongruous" with the Constitution; which if it be, it is void. What becomes then of the 56th canon of 1832, which "repealed," among others, the canon which provided for the institution of such rectors? Verily, that repealing canon is of no effect, and all the canons prior to 1832 return upon us. Take away, however, the notion of "incongruity" with the Constitution, and no difficulty remains. Thus: All proceedings which are not required by the Constitution to undergo the three-years' process, are left by the Constitution within the power of a single General Convention: the Institution Office is left, by the Constitution, dependent for its performance on a canon, and for making or altering a canon the three-years' process is not required, but only the action of one Convention: any one Convention may repeal or change that canon, and that finally; and the performance of Institution must be regulated by the fate of the canon, and that finally. This use of power by a single Convention is as perfectly constitutional as is the three years' process in the cases requiring it. And thus there is *no* "incongruity;" the two kinds of action harmonize completely. All that was really protected by the 8th article, remains as fully protected as before; and the few points which were not so protected, are not in a worse condition because it is "discovered" what that condition actually is.

Mr. Editor,—the Church has recognised this view of the matter, and in two cases. A rubric in the Communion Office refers to certain Hymns; that rubric was put into the Constitution in 1811; but in 1826 some of those Hymns were altered, and some expunged, while a great many new ones were added; all being done, not by the three-years' process, but by a single General Convention. Here, according to "Unus," we ought to see a glaring "incongruity;" a constitutional rubric is changed, not in form indeed, but in substance, which is the far stronger measure, without what he must deem the required constitutional procedure! Not so, however; the Hymns are at the disposal of any one Convention, and so far the rubric itself is at its disposal. And thus the change of the Hymns was not "incongruous" with the rubric, and consequently void and of no effect, but entirely constitutional. Nor has the Church or its Conventions whispered a doubt on the subject for more than twelve years. So with a rubric in the consecration of a church. That rubric, ordering that two verses of the old 26th Psalm be sung, went into the Constitution in 1811; but in 1832, when the new metre Psalms were set forth, the old verses were allowed to give place to the new ones. Here, if "Unus" be right, we ought to find another specimen of "incongruity;" the rubric being changed in substance by one General Convention, and the Diocesan Conventions having no opportunity to exercise their "right of discussing and expressing an opinion upon [this] proposed alteration of the liturgy." But who takes this ground? no one, though it might have been plausibly assumed by objectors to the new Psalms. And good reason there is not to take it: for the metre Psalms are fully under the control of a single Convention, and by consequence, so much of the consecration rubric; the new verses hold their place constitutionally, though not by the three-years' process.

In 1811, it was rubrical and constitutional to sing, at the communion, the old 34th and 42d Hymns—"How long, thou faithful GOD, shall I"—"Life is the time to serve the LORD;" but in 1826, it become unrubrical and unconstitutional to do so: what power made this change? that of one General Convention. In 1811, no words could be rubrically or constitutionally sung after Morning Prayer, at the consecration of a church, but the old two verses; but in 1832, it became rubrical and constitutional to sing the new verses; who engrafted this change upon the rubric and constitution? one Convention, and one only.

The *power* of a General Convention is recognised in the 3d article of the Constitution, and in the first sentence of the 8th: the second sentence of the latter relates to a *restriction* of its power. By all sound construction, the 'power' is full except so far as it is 'restricted.' And as there is no restriction in regard to the Hymns and metre Psalms, the power over them of a single Convention is complete, and also perfectly constitutional; as it is likewise over those portions of the Liturgy which depend on these Psalms and Hymns. If a single Convention were to abolish these, those portions of the Liturgy would fall with them. Single Conventions *have* modified both these, and with them were modified those portions of the Liturgy. It would be a mere fallacy to argue that there is no modification because the *words* of those rubrics remain as they were; for they *are* altered in *substance*, and the alteration of the form, were it required by the new substance, would be an act far inferior. Both alterations pertain to the 'power' of a General Convention, as declared in the 3d article, and nowhere 'restricted.'

I repeat then, Mr. Editor, that the Church has recognised this view of the constitutional protection of the Liturgy, and of the constitutional power of a Convention, in these two undisputed cases. And they justify abundantly the corrections made by the Committee in the Institution Office. That office requires the aid of "the canon," before it can be used; "the canon," according to the 3d article of the Constitution, is under the entire control of any General Convention; and if that body repeals or modifies "the canon," the office itself is, in *substance*, repealed or so far modified. A repeal or modification of it in *form* is an inferior and less important act. So far as relates to "Associated Rectors" and "States" the office was modified, in *substance*, by the change of "the canon" in 1832. The Committee have made the *form* correspond with the *substance*; they having the delegated power of the General Convention. They acted constitutionally, under the 3d article. But "Unus," to bring them to submission, would have it that a portion of the 8th article is "incongruous" with the 3d, and would make the former 'restrict' the latter, when in fact it does not; as the Church has decided in the cases of the Communion and Consecration rubrics.

The "fair questions" enumerated by "Unus" can no more be raised, than can "a fair question" whether we may now sing at the Communion one of the abolished Hymns, or one of the amended ones in its former reading. No more can "a fair question" be raised upon what results from the canonical modification of the Institution Office, than there can upon the validity of covering two new verses with the Consecration rubric. Men may raise "questions" upon any thing. I might raise "a fair question, as to the "congruity" of part of the new system of *Amens* with the rubrics which order that word to be used as a response, by the congregation, after all acts of public devotion, "the people shall answer here, and at the end of every prayer, *Amen*." With this rubric before them, the one Convention of 1835 ordered certain Amens to be pronounced by *both* minister and people; and the one Convention of 1838 declared of several Amens, that the word in the cases mentioned, "is *not* properly a response." Now, sir, I do not in fact raise this "question;" but "solely for argument's sake" I may be allowed to raise it. And I ask, if the Committee must correct the Amens as ordered by single Conventions, and not sit in judgment on the "fair question" of the "congruity" of the new Amens with the rubrics and the Constitution; ought they not likewise to correct the Institution Office as virtually ordered by the Convention of 1832, and not interpose any extraneous judgment as to the "congruity" of the act of that Convention with the constitutional character of that office? Let "Unus" submit to the authority of the Church, as the Committee have done; or else, let him object to *every* thing, affecting the Prayer-book, which has no more authority than that of one General Convention.

"Unus" has taken his "final leave of the subject:" whether I do the same, with this paper, is uncertain. I only wish he had answered my arguments, instead of calling them "wiredrawn," and "illogical nonentities." In place of a reply, he has but retreated each time he wrote, till his final position is among what he calls "fair questions," and in a summons to the Committee to surrender to him. I say, *to him;* for the statement of the Committee has been published nearly two months, and he has been in the field some five weeks, yet no objection is raised from any other quarter, nor is he seconded by any one, so far as I have heard. He speaks confidently of the Church going with him; but I have yet to learn that the Church will take part against a laborious and faithful Committee, at the instance of any individual, and particularly of one who prefers condemnation to argument. ALIUS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 23, 1839.

CHRISTIANITY IN INDIA.—From a late number of the London Record, we have copied in another column, a letter from Capt. Westmacott, in defence of certain statements and opinions which he had expressed in a recent work on India, in reference to the state of Christianity among the native population of that country. The views of Capt. Westmacott are strongly opposed by the editor of the Record, from whose remarks it gives us pleasure to transfer to our columns the following counter testimonies in reference to this interesting subject.

The first is that of the Rev. C. Webb Le Bas.

"He," Mr. Wilberforce, "says—'Thirty years ago every third man who thought on the subject, would probably have set up the monstrous fictions of Hindoo superstition against the truths of the Bible, and have considered the religion of the Brahmin as a proper thing to oppose against Christianity; and would have supposed that the progress of the Gospel in the East was a rank absurdity. But how is it now? Why that Gospel, the whispers of which then could scarcely be heard out of the dust, now sounds trumpet-tongued. The name of CHRIST was then almost proscribed from the regions of the East, now we have a *Life of* CHRIST written in the Sanscrit language. The language of the Brahmin priests is now employed to proclaim the name of the Redeemer.' And to whom are we indebted for this glorious change, but to that distinguished scholar to whom Bishop Middleton left the task of maturing what he had so nobly begun? Now we find men are sent to the natives of India, whose labors and whose office it is to inform and instruct, and to give to our exertions in that country an uniform and orderly character. At the period to which I have alluded, the Church of England had scarcely a representative in India. Now she raises her mitred head in the midst of the follies and abominations of heathenism."

The other is from Mr. Archdeacon Robinson.

"Eighteen centuries have almost passed, and what is it that even now meets the ardent gaze of faith and hope? The dawn only of a brighter day—*the morning spread upon the mountains.* These are general topics, but not to be omitted in the estimate we form of the objects of the society and of the magnitude of the claims which it has upon us. I have witnessed the inestimable benefits which this society confers; I have seen and I have heard of its force and influence on the minds of the people of India; and I know if ever Christianity triumphs in that country—and it must do so—it will do so—it will be in the faith of our own apostolic Church, and in the blessedness of her communion. There is one point that I am especially anxious to bring to the notice of the meeting; it is the high and exemplary character of the missionaries sent out by this society, and of the great piety and zeal with which they devote themselves to the work with which they are entrusted; I must say, that in this respect great honor is due to those who select them. I speak from long personal intercourse with the missionaries of our apostolic Church, and from having witnessed the result of their labors. I do not speak this to the prejudice of other missionaries; I honor and love the missionaries of all Christian denominations, and I appreciate their labors; but I am bound to say, that the missionaries connected with this society yield to none in the zeal with which they discharge their arduous duties, nor in the success which attends their efforts. It must be most satisfactory to you, my lord, to know that the bounty of the society is not misapplied, and that the holy religion of our divine Master goes forth with truth and energy from those whom you send out to minister it."

A comparison of these testimonies may show that no beneficial impression can be made on the native population of the East Indies by missions of a feeble, fugitive, or spasmodic character. It is to a Church and empire which can transfer among the heathen the institutions, language, and literature of a Christian civilized nation, and which can abide the course of centuries for the maturity of their deep and comprehensive plans, that we must look, under GOD, for the ultimate reduction of the natives of Hindostan to the sceptre of the Gospel. To this work the providence of GOD has obviously called the Church of England and nobly has she girded to the work. Let us emulate her example, by laying the like wise and comprehensive plans in the vast regions of the West, which are white for the harvest, which divine Providence, as if by an audible voice, seems to have committed to our exclusive charge, and which assuredly require, as they will under GOD repay, the highest energies that the American Church can expend.

The Second Advent. New York: Printed by J. McLoughlin. 1838.

This book is exceedingly well intended, and written with more caution than is always shown by such as agree mainly in the author's views. With every disposition, however, to speak kindly of the work, we must confess that it has left us more inclined than ever to deprecate the tendency of such inquiries. The most prudent are betrayed into extravagances. Take for instance the following sentence, p. 23, where the author is professedly cautioning his readers againt "absurd opinions and confused notions of the second Advent and the approaching Millennium." "The caution our LORD has given is peculiarly necessary, 'Take heed lest any man deceive you.' Wars and rumors of wars have been frequent; nations have risen against nations, and kingdoms against kingdoms; famine, pestilence, and earthquakes have already marched over the world; fearful sights and great signs from heaven have caused the hearts of men to fail through fear of those things which are coming on the earth; the Aurora Borealis may be an emanation from CHRIST and his angels; impatient, if I may so speak, to burst upon our benighted earth." The best comment which we can offer on the book and the subject is, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Thus living, we shall be prepared for the second Advent, come when and how it may.

EPISCOPAL INSTITUTE.—A circular just received furnishes the following list of officers in the Episcopal Institute at Troy, and information respecting its present state and prospects. The number of pupils is at present 69. It affords us much pleasure to learn that the institution is so flourishing.

OFFICERS.

"Rev. W. F. WALKER, A. M., principal and proprietor, moral and intellectual philosophy and evidences of Christianity; Rev. A. T. TWING, A. M., superintendent; Rev. W. H. WALTER, A. M., mathematics, natural philosophy and rhetoric; Rev. ALVA BENNETT, A. M., Spanish, and Italian, history, geography, and penmanship; J. P. EDWARDS, French language and literature, and book-keeping; W. H. A. BISSELL, A. B., Latin and Greek languages and literature; AMOS EATON, A. M., chemistry and civil engineering; J. C. ANDREWS, music.

Design.—The design of the institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces moral philosophy, evidences of Christianity, Bible history, the study of the Bible, and catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to college acquirements, to teaching, the professions, and civil engineering; also in vocal music, drawing, and modern languages.

The laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report."

BROTHERTOWN INDIANS, WISCONSIN.—In another column will be found a report of a committee in Congress in relation to a subject which must enlist the sympathies of every Churchman and every friend of humanity. We have great satisfaction in laying the report before our readers and good hopes that Congress will acquiesce in the measure which it recommends. The following is the petition referred to in the report.

To the honorable the President and Senate and House of Representatives of the United States of America in Congress assembled:

The inhabitants of Deansburgh, being the tribe of Indians known by the name and style of the Brothertown Indians, who have emigrated from the State of New York to lands ceded and granted to them by the government of the United States, at the treaty of his excellency George B. Porter, held at Green Bay, in the month of October, 1832, and having met in town meeting pursuant to previous notice, on the 18th of October, 1838, did unanimously resolve to petition your honorable body for an act of Congress authorizing the Brothertown tribe to become citizens of the United States; and, also, to grant to them a good and sufficient title to the lands ceded to them, to be vested in individual, and not national security, inasmuch as it was understood, at the time of the cession of said land, that the said tract of land, containing 23,040 acres, situated on the east side of Winnebago lake, in the then county of Brown, and Territory of Wisconsin, that the government promised to secure it to the Brothertown tribe, by giving them a good and sufficient title. That title has never been given. We now unanimously desire and implore the government of the United States to grant us the privilege of citizenship, so as not to affect any previous engagement made by the Brothertown tribe, or by any person or state with the tribe, but that all such shall remain in full force and virtue; and they further state that they desire the privilege of making the division and partition of their lands among the tribe, so that they may be equally divided among said tribe. And as your petitioners have long since laid aside the ancient manners and customs of our forefathers, and have adopted those of our white neighbors, and have made considerable improvement in almost all the useful arts and

sciences of a civilized people, and are still making valuable improvements by building mills, school houses, &c., and being fully sensible of the disadvantages they labor under by being placed in the midst of a dense population of white people, and without laws, government or protection, and without a good and permanent title to the lands that were granted to them by most solemn treaty, the government of the United States will perceive the fitness of this our most earnest request, by an attentive consideration of the facts above stated; for the truth of which, as well as any other information needed, we appeal to the honorable James D. Doty, the Representative of Wisconsin Territory. And your petitioners, as in duty bound will ever pray.

Done in behalf of said meeting, and signed by the committee appointed for that purpose.

Attest. DANIEL DICK, *Town Clerk.*

Life of the Cardinal De Cheverus, Archbishop of Bordeaux. By the Reverend J. HUEN DOUBOURG, ex-professor of Theology, translated from the French by Robert M. Walsh. Philadelphia: Hooker & Claxton. 1839.

The few extracts which we annex will give the reader but a faint idea of this valuable and highly interesting volume. Cheverus is a name at which the recollection of religious differences vanishes, and which all good men will delight to hold in everlasting remembrance. His life, which is a record of true Christian virtue, should be read by all, and by none who are capable of improvement can it be read without benefit. The laity of every rank and every name will learn to honor religion the more from the example of one of its purest ministers, and the clergy will rejoice to behold a new instance in which the spirit of their vocation and the true *ideal* of Christianity, were triumphantly acted out by the energy of a simple unsophisticated faith.

The biographer appears to us to have executed his task with a candor worthy of his subject. There is no covert design at proselytism. The allusions to the peculiarities of the creed and Church, which are honored by the illustrious names of Massilon, Fenelon, and Cheverus, are few, natural and unavoidable, and such as cannot jeopard the stability of any mind tolerably versed in the grounds of the Protestant faith. This remark is due to those who may be dissatisfied at our recommendation of the life of a Roman Catholic bishop: if after this explanation they are still inclined to censure us, let them read the book which we commend, and we have little doubt that their objections will be removed.

Our first extract gives the history of M. de Cheverus' selection of this country as the scene of his labors: it seems to have been his own impulse and the advice of a friend, and not the direction of the Roman See, which brought him to our shores.

"This escape from death rendered M. de Cheverus still more eager to consecrate entirely to GOD the days which his providence had saved—the promptings of the zeal which called him to other lands became still more powerful. Whilst occupied with such thoughts, he received a letter from the Abbe Matignon, a former professor in the Sorbonne, whom he had known in Paris. This excellent clergyman, not less estimable for his piety than his talents, for his zeal than his prudence, was alone at Boston, where he had been placed by Mr. Carroll, the Bishop of Baltimore, who had then the whole United States under his ecclesiastical jurisdiction; and with the charge of the city, he had that, also, of the tribes of the Penobscot and Passamaquoddy Indians. Dismayed at a trust so much above the strength of a single individual, and still more at the hostility of more than thirty different religious sects, all animated with the most violent hatred against what they termed *Papistry*, he was anxious to obtain an assistant to divide with him the heavy burden. The difficulty was to find a proper one; for every priest was not calculated for a country imbued with such prepossessions against the Catholic clergy. It was requisite to have a man of gentle virtue, of engaging manners, of perfect disinterestedness, and cultivated intellect, who might be able to overcome prejudice, to secure affection, and to win consideration and esteem. After the fullest and most conscientious deliberation, it seemed to M. Matignon that the man whom he wanted was M. de Cheverus, whose rare merit and delightful character he had appreciated when at the Sorbonne. He wrote to him, therefore, in 1795; depicted all the misfortunes of this neglected mission; pointed out to him a new church to be created; told him of Catholics spread over an immense surface without succor, and exposed to the danger of losing their faith; of savage tribes, to whom the light of the Gospel might be carried—in short, mentioned every species of apostolical labor to be performed. How worthy of his zeal was not this boundless field! and in what quarter of the world could his services be more useful to the Church!"

The next passage awakens the remembrance of a like beautiful incident in the life of our own Bishop Ravenscroft, and affords a gratifying proof of the benefit of Christian missions in behalf of the noble aborigines of our country.

"Thus provided with the means of making himself understood, and with every thing else requisite for the exercise of his sacred functions in a region altogether destitute, he set out on foot with a guide—a trusty staff in his hand, like the first preachers of the Gospel. Never before had he undertaken such an expedition, and it required all the courage of an apostle to support its sufferings and fatigues. A sombre forest, no distinguishable path, thorns and thickets through which it was necessary to open a passage, no other nourishment than the bread they had taken with them, no other bed than the branches of trees spread upon the earth, around which they were obliged to kindle a huge fire to keep off the snakes and other dangerous animals which might have destroyed them in their sleep—such were the evils to be encountered. They travelled in this way for several days, when one morning (it was the Sabbath) the sound of a number of voices singing in harmony, was heard in the distance. M. de Cheverus listened, advanced, and to his infinite surprise recognised music with which he was familiar—that of the royal mass of Dumont, with which the churches and cathedrals of France resounded during the principal festivals. His delighted astonishment, the sweet emotions which took possession of his heart, may be conceived. The scene was at once touching and sublime; for what more affecting than to behold a savage people, left without a spiritual guide for more than fifty years, still faithful in celebrating the day of the LORD; and what more sublime than those sacred songs, attuned by piety alone, resounding throughout that immense, majestic forest, repeated by every echo, and sent up to heaven from the depths of every heart!"

The biographer in the next extract takes up the subject of his sketch immediately after his consecration to the episcopate.

"After his return nothing was changed either in his ordinary conduct, or in his relations with M. Matignon, unless it were that being obliged to assume the first place, he endeavored to compensate for it by redoubling his attentions to his excellent friend. He was as simple and modest as ever. One small chamber was all his mansion, and in showing it to the strangers who came to see him, he would say with a smile, 'You see the Episcopal palace, it is open to every one.' Its furniture consisted of nothing but indispensable articles, without the slightest pretension to luxury. The chairs were of the commonest material and make, and when, as it often happened, there were not enough of them to accommodate all his visiters, his bed, which was composed of some boards raised a little above the floor and covered with a light mattrass, was used as a seat. To an offer of a rich and elegant set which was one day made to him, he answered, 'No, it would contrast too much with the rest of the furniture; it is better that all should be in keeping.' Nevertheless, simple as was every thing around him, it was always neat and clean. His table was more or less frugal, in proportion to his resources, which depended entirely upon the contributions of the faithful; but he always welcomed every one to it who came to eat with him, and this some one did every day, either attracted by the desire of enjoying his society, or of ascertaining whether he was provided with what was necessary. Every Sunday and holyday he had all the Catholics to dine with him who lived too far from the church to return home between the services; and, however numerous they might be he entertained them all, with the cordiality and satisfaction of a father among his children. To meet the expenses thus incurred, he deprived himself, not indeed of things of convenience and pleasure, for these he never thought of procuring, but of things that would seem indispensable to life, economizing in every thing, except alms."

The next describes his departure from Boston.

"Such representations M. de Cheverus did not deem it possible to resist. He thought he saw in them the will of GOD, the more especially as his physicians assured him that his health could not stand another winter in Boston. He decided, therefore, upon going, but not without the most painful emotions. To leave Boston was like tearing his soul asunder; it was a species of death, and thus, as if the day of his departure was to be a day of dissolution, he determined previously, as he expressed it, *to make his will.* He gave to the diocese, the church, the episcopal residence, and the Ursuline convent, of which he held the proprietorship; to the bishops, his successors, he left his library, which was composed of the best works, and was the object of his particular affection; and all else that belonged to him he distributed among his clergy, his friends, and the poor; and, as he had come poor to Boston, so he resolved to go from it, without any other goods than the same trunk which he had brought with him twenty-seven years before. He wanted even to leave his chalice, cruets, and cross, and only resolved upon taking them on account of their being family articles."

We had marked other passages for insertion but that which follows is all for which we have room at present.

"But what carried the reputation of M. de Cheverus to the highest point, and excited in every breast a feeling of enthusiasm which only those can understand who were witnesses of it, was the charity, the generous devotion he displayed in the winter of 1826. The river Tarn having overflowed its banks, and risen with fearful rapidity to the height of thirty feet above its ordinary level, had submerged the two principal suburbs of Montauban, and placed their poor inhabitants in a situation of the greatest peril. At the first news of this disaster, the bishop hastened to the spot, and caused boats to be sent to the assistance of those who were about to perish. A worthy successor of Fenelon, who said that bishops have also their days of battle, he superintended, encouraged, and urged on the endeavors to rescue them, and had soon the satisfaction of seeing them all deposited in a place of safety. But what was to become of them? The greater part were poor, without either house or bread. 'My friends,' said the bishop, 'the episcopal palace is yours; come all of you; I will share with you my last morsel.' The palace was accordingly transformed into a hospital, and three hundred persons were accommodated in its different apartments. Being informed that a poor woman who was a Protestant remained at the door, afraid to enter on account of her difference of faith, he ran to her, saying—'Come in, we are all brethren, especially in misfortune,' and conducted her into a room where others, her companions in misery, were already assembled. During the whole period of the inundation, the good bishop kept the sufferers in his house, taking care of them with the tenderness of a parent; and when the river retired into its channel, and they were enabled to return to their dwellings, he opened a subscription for them, at the head of which he placed his name. His example was of irresistible influence. A considerable sum was raised, which he divided amongst the victims of the flood according to their wants. Their losses were thus repaired, and they returned to their homes, loading the bishop with their gratitude and blessings.

"So admirable a trait of charity was soon carried to every quarter of France. Charles X. having heard of it, wrote to M. de Cheverus to express his admiration of his conduct, and sent him a thousand francs to indemnify him, in part, for the expense he had incurred. The money was scarcely received before it was distributed among the sufferers, the bishop deeming himself sufficiently remunerated by the happiness of relieving the afflicted. The glory which he obtained on this occasion had no effect upon his humility; and it is affecting to see with what modesty he spoke of the action a few days afterwards."

☞ We have just received the admirable sermon of Bishop McIlvaine on the occasion of the consecration of Bishop Polk. We have only time at present to say that it will afford us great pleasure to insert in our next the bishop's excellent argument for Episcopacy; an argument which contains all the premises of the best Churchmanship.

CLERICAL CHANGE.—The Rev. Charles Jones, late a presbyter of the Diocese of Florida, having removed into this diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become rector of Calvary Church in this city.

SUNDAY SCHOOL ANNIVERSARY.—We are requested to state, that for the Sunday School Anniversary to be celebrated on Thursday, April 4th, the portion appointed for the scholars to sing is the 10th hymn, the first 5 and the 11th verses; to the tune *Arlington.*

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready.

Sleep is so like death, that I dare not trust it without my prayers.—*Sir Thos. Brown.*

For the Churchman.

THE REV. ALEXANDER H. CROSBY.

At a meeting of the wardens and vestrymen of St. John's church, Yonkers, held at the vestry-room of said church, Wednesday, Feb. 13, A. D. 1839. The following resolutions were unanimously adopted:—

Resolved, That this vestry have received with the deepest regret the intelligence of the decease of the Rev. Alexander H. Crosby, late rector of this parish.

Resolved, That while they humbly submit to the dispensation of Providence which has called him, as they trust, from this scene of earthly trial to the reward of his labors, they cannot but sensibly feel the irreparable loss they have sustained in being deprived of one, whose counsels and exertions have proved so efficient in promoting the welfare of this church and congregation.

Resolved, That with a grateful sense of his many virtues, they do hereby express their decided testimony to the fidelity, constancy, and zeal, with which his parochial duties were discharged during his ten years' ministry among them; the discriminating views and sound judgment which characterized all his plans for the securing of the prosperity, peace, and unity of the congregation; the firmness of purpose and noble sacrifice of self with which those plans were carried out; and the happy results with which his course of policy has been attended by the divine blessing.

Resolved, That in testimony of respect for the memory of the deceased, the desk, pulpit, and choir, be hung with mourning for the space of six months.

Resolved, That a copy of these resolutions be transmitted to his afflicted family, with assurances of the deepest respect and sympathy of this vestry in their bereavement; and with the earnest prayer, that they may feel that consolation which is derived from the assurance of the blessedness of those who die in the LORD.

Signed JOSEPH ODELL, *Chairman.*

JOHN BROWN, *Clerk.*

BROTHERTOWN INDIANS—WISCONSIN.

Mr. Bronson, from the Committee on the Territories, made the following

REPORT.

The Committee on the Territories, to whom was referred the petition of the Brothertown Indians, in the Territory of Wisconsin, praying that their lands may be partitioned and divided among them, and that the rights of citizenship may be extended to them, &c., report:—

That they have had the said petition under consideration, a copy of which is hereunto annexed, marked A, and that they have given to the subject that attentive and earnest consideration which its merits, importance, and novelty seemed to require.

The tribe of Indians in question, known as the Brothertown tribe, now consists of about three hundred and fifty souls, residing on a reservation of 23,040 acres, on the east side of Winnebago Lake, in the Territory of Wisconsin. They are composed of the remnants of various New England tribes of former days, who were, many years ago, induced to settle on lands belonging to the Oneida Indians, in the State of New York, where they kept up a separate organization as a tribe, and became known as the Brotherton or Brothertown Indians. They continued to reside on the lands of the Oneidas until some time previous to the year 1830, when, in consequence of inducements held out to them by the government, they removed to the territory now called Wisconsin, having previously made a purchase of land from the New York Indians, which they had acquired by treaty with the Menomonie Indians, on the southeast side of Fox River, in said territory, where they made improvements, and continued to reside until some time in 1833 or 1834, after the ratification of the treaty hereinafter mentioned. On October 27, 1832, a treaty was made at Green Bay, between the United States and the Menomonie tribe of Indians, which was subsequently ratified on March 13, 1833, (vide U. S Laws, vol. 8, p. 1170,) by which it was agreed (in pursuance of a proviso annexed to a treaty with the same tribe, made the year previous) that a township of land of 23,040 acres, on the east side of Winnebago Lake, should be reserved and set apart for the Brothertown Indians, and that they should give up the lands and improvements on the east side of Fox River, which they then occupied, and for which improvements the government should pay them one thousand six hundred dollars. This treaty was carried into effect. The government paid them for the improvements. The township of 23,040 acres, on the east side of Winnebago Lake was surveyed and located, and the Brothertown Indians removed on to it, and have since occupied it, and all of the tribe now reside on that township or reservation.

Your committee are further informed that the said Brothertown Indians, having laid aside the habits and customs of their ancestors, have abandoned the chase, and have devoted themselves to the cultivation of the soil, and have become both civilized and Christianized to a higher degree than perhaps any other tribe of Indians on this continent.

Your committee are informed by the Hon. J. D. Doty, the delegate from that territory, who is well acquainted with this *community* of Indians, (for *tribe* they ought no longer to be called,) that they have, in all respects, abandoned the savage habits and customs of their forefathers; that they have adopted the religion, language, dress, manners, and mode of living of their white neighbors; that they have allotted and parcelled out their lands among themselves, and divided the same into farms or small plantations, which each possesses in severality, and on which they have erected buildings, and made other improvements beyond what are usually found in so new a settlement; that they have a church, in which religious worship is statedly performed by a clergyman of the Methodist Episcopal Church, to which sect most of them have attached themselves; that they have schools for the education of their children, in which the ordinary branches of English education are taught; and that most of the community can read and write the English language, which is the only language common among them.

In fact, your committee have come to the conclusion, not only from the statements of the honorable delegate above mentioned, but from other sources, that this band of Indians are not only civilized, by adopting the manners, customs, and habits of civilized nations, but that their progress has been such as to render them an uncommonly well-ordered and respectable agricultural community; and that their mode of living, the neatness which prevails in their dwellings, and their thrifty husbandry, as well as their quiet and orderly behavior, would contrast favorably with almost any community of the same number.

For a more particular account or history of these Indians, and of the inducements held out and protection promised to them by the government of the United States, on their removal from New York to Wisconsin Territory, your committee would refer to the documents accompanying a treaty with the Menomonie Indians, which were presented to the Senate on February 28, 1831, and then printed by order of the Senate, and which have since been made public; and your committee would particularly refer to the memorial, remonstrance, and statements of the delegates of the Stockbridge, Brothertown, St. Regis, and Oneida Indians, at that time presented to the Senate, and printed with said document, and forming part thereof.

It seems that up to this time they have had no other or further grant or confirmation of their title than that contained in the treaty of October 27, 1832, above alluded to, and in virtue of which the township which they occupy was surveyed and located for them; and that their lands are subject to all the usual rules and regulations appertaining to Indian reservations; and that while they are to all intents and purposes civilized, they are treated as savages; and while they have no laws and government of their own, they are, in a measure, out of the protection and pale of our laws.

Under all these circumstances, it is with no ordinary feelings of benevolence and philanthropy that your committee have come to the consideration of their request to be admitted to the rights of citizenship, and to have their lands partitioned and conveyed to them in fee simple; and in considering this point, your committee are duly impressed with the importance of the right which they ask, and that however freely it is granted to the European or other foreigner arriving on our shores, still it is a right too inestimable to be trifled with, or bestowed without due consideration, and that care should be taken that it is conferred only upon those who will exercise it for the welfare of the republic.

The first point to which your committee directed their attention, in considering this matter, was the wishes and feelings of the people of Wisconsin Territory—of those living in the vicinity of the Brothertown Indians, and who are their neighbors, and whose rights will be more immediately affected by granting the prayer of the petitioners; and it was in view of this point, and from the supposition that the measure was one so immediately affecting the people of that territory, that your committee were induced to entertain the petition, instead of moving to be discharged from the consideration of it, and referring it to another committee, to which it might, perhaps, more appropriately belong.

In reference to this point, your committee woud state that a joint resolution has recently passed both branches of the territorial legislature, and as it is believed unanimously, recommending that the prayer of the petitioners should be granted. This fact has been announced in the public papers, one of which has been shown to the committee; but the resolution itself has not yet been received here, though, as is believed by the delegate from that territory, it is now on the way. This, perhaps, being the most authentic and formal expression of the people of that territory, through their representatives, assembled in their legislative capacity, might be considered sufficient on this point; but your committee would add, that from the honorable delegate, as well as from other gentlemen of that territory, they are informed that there is no objection to the prayer of the petitioners.

In reference to the policy and propriety of the measure generally, and particularly as to the Brothertown Indians themselves, much might be said. In fact it opens a wide field for the discussion of questions relating to our duty as a nation to the Indian tribes, and our treatment of them; a field which has already been so much occupied by the statesmen and philanthropist, that, perhaps, little could be said by your committee which has not already been better said before. But your committee cannot forbear to remark that they feel a deep interest in the success of the bill which is herewith reported, viewing it as they do as the only effectual means of *civilizing* the Indian—as the consummation of an effort in behalf of which such incalculable exertions, such unwearied zeal, have been expended, and so many millions of treasure lavished by our Government and individuals.

If this experiment shall succeed, (and that it will your committee entertain no doubt,) the hope is fondly cherished that it may lead to results equally beneficial to the civilized and the savage race.

Without in the slightest degree impeaching the wisdom or foresight of the statesmen and the philanthropists who have labored so ardently to civilize the Indian, your committee cannot forbear to remark that the usual efforts on this subject have stopped far short of the real point. The inducements held out have not been adequate to the great end in view. The high boon of citizenship has not been one to which the Indian could aspire. He has been taught the language, the manners, customs, and pursuits of civilized life. The church and the school house, the Bible and cross, have been made to occupy the places of the hunting lodge and wigwam, the tomahawk and the scalping knife; agriculture and its peaceful pursuits have been made to take the place of the chase, and so far, the Indian has been civilized; but he is an Indian still. He is allowed to see and know, but not to enjoy the advantages of a civilized state. The last great and crowning inducement, the right of citizenship, has been denied, and, consequently, all efforts to civilize the Indian have, and until this boon is granted, ever will, cease at a certain point, and the measure will be but half accomplished. Whether it is judicious to hold out this inducement to the Indian, even remotely, your committee will not now undertake to decide; neither do they think it necessary, in reference to the particular case under consideration. They are well aware of the deep-seated hostility that such an idea would meet with by those more immediately in the vicinity of the Indian tribes: and that the first duty of our government is to our own citizens; and they trust it will not be overlooked, that the first point which the committee took into consideration, in deciding upon this case, was the effect which the measure would have upon the people of Wisconsin, and to be well satisfied of their entire concurrence in the prayer of the petition.

That we, as a nation, owe a deep and lasting debt to the Indian tribes, and particularly to those who formerly inhabited the New England states, will hardly be denied; and now, when an opportunity occurs, wherein we can in some measure repair the countless wrongs which these tribes have suffered at our hands, by extending to this small remnant of their descendants those rights, for the enjoyment and exercise of which they seem to be as well fitted as many of our own citizens; when we can, without injury to any one, confer a favor which may be most salutary in its influence, and, as your committee believe, equally advantageous to both parties, it is hoped that the measure which your committee propose will be adopted,

Under the influence of these considerations, your committee unanimously report a bill, herewith, authorizing the Brothertown Indians to divide and partition their lands among themselves, to hold them in severalty, in fee simple, and conferring upon them the rights of citizenship.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

OBITUARY.

DIED, on the 4th of January, at St. Croix, the Rev. Alexander H. Crosby, rector of St. John's Church, Yonkers, and its chapel, at Tuckahoe, Westchester co., in the 32d year of his age. The course of this faithful and devoted servant of the LORD was short, but full of usefulness to men, and eminently conducive to the glory of GOD. Prepared by a liberal education, which he received at Union College, and a full course of study at the General Theological Seminary, to enter advantageously upon the exercise of his duties, he never forgot unto how high a dignity, and to how weighty an office he was called, but by his labor, his diligence, and care, waxed riper and stronger in the faith and knowledge of GOD, and was daily more and more fitted to instruct the people committed to his charge. In his discourses there was perfect plainness of speech, great directness of purpose, one manifest prevailing desire that they should be made effectual to the edification and salvation of his hearers. He neither affected nor cared about the mere graces of manner or style, but there was an entire simplicity, a chastened fervor, in both, which went alike to the heart of the humble and refined.

In the discharge of his pastoral duties he was a pattern of fidelity, visiting the members of his two congregations who were scattered through a rural district of many miles with as much frequency as if they had been near at hand, and always endeavoring, under the exercise of a sound discretion, to turn these visits to a spiritual account.

From his devotion to this branch of his duties as well as from his unwearied labors in others, there is reason to fear that his slender constitution was materially injured, and that he was hurried prematurely to his grave.

The desire of escaping the rigor of our winter, and of finding some relief from the severity of his disease in the mild climate of the south, led him, even in a state of great debility, to undertake a voyage to Santa Cruz.—But alas, it was too late. Some faint hopes were perhaps awakened. Nature for awhile rallied and revived. But in the course of a month again he drooped and died.

The melancholy circumstance of his dying in a strange land was greatly relieved by the tender assiduities of his faithful and affectionate wife, and by the soothing attentions of many others whom Providence brought around him. And to his surviving friends there remains the consolatory hope that he now rests from his labors, and as a good and faithful servant has entered into the joy of his LORD.

CALENDAR.

FEBRUARY.

24. Second Sunday in Lent and St. Matthias

MARCH.

2. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday before Easter.
25. Monday before Easter.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter.
29. Good Friday.
30. Easter Even.

DIED,

February 20, Susan Weeks, infant child of the Rev. Dr. Seabury.

NOTICES.

The Standing Committee of the Eighth Avenue Sunday School, after numerous unsuccessful attempts to relieve themselves of the debt with which they are now burdened, as a last resort, they have decided upon holding a fair in Easter week; the ladies attached to the school having generously proffered their services. The place of holding the fair will be made known in a future notice. Donations of any articles suitable for the object will be thankfully received at the residence of the Treasurer, No. 100 Twentieth-street; Protestant Episcopal Press, 142 Fulton-street; Protestant Episcopal Sunday School Union, 28 Ann-street; or with Messrs. Swords. Stanford & Co., No. 152 Broadway. 24—3ts.

All Saints' Church will be opened for divine service every Sunday evening during Lent, at half-past seven o'clock. 5t.

☞ The Rev. Mr. Johnson will on Sunday evening next in St. John's Church, deliver a discourse on the following subject, "Missionary Fanaticism opposed to Christian zeal" founded upon Isaiah, chapter v. part of the 18th with the 19th verse. He will state his reasons for thinking that the spirit by which Christians are induced to believe that it is their duty to contribute large sums of money to send from this country Missionaries to India, to Greece, to China, and elsewhere, to far distant and heathen lands, with the idea of effecting the present conversion of the inhabitants, is not a spirit approved of by our LORD. As there is much sensitiveness on this subject, he deems it honest, thus publicly to avow his sentiments, that those who would be like to "take offence" need not be present. After sermon, a collection will be made to aid the venerable BISHOP CHASE, who has at last, after seven years of toil, without any aid from the Missionary Society of the Church, succeeded in procuring a tract of wild land, on which, when he can obtain means, to place a Seminary to promote religion and learning in the rapidly increasing but as yet destitute State of Illinois.—*Brooklyn Advocate.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th instant, has received the following contributions, viz.

From the Rev J H Fowles, rector, Epiphany offering of Christ church, Wilton, S C, for 1839, $150; from the Young Ladies' Society of Christ church, Cooper's Town, NY, for domestic missions, $3 21; from the Sunday school of St Paul's church, Paterson, N J, towards the education of scholars transferred from Green Bay to Duck Creek, $6; from St James' church, Batavia, Western New York, per Rev J A Bolles, rector, $30; from Christ church, Norfolk, Va, per Rev M P Parks, rector, $140 85; collection in Trinity church, Wilmington, Del, $6 27; collection in St Andrew's church, Wilmington, Del, $9; contributions in St Paul's church, Alexandria, D C, of which $33 79 is from the missionary association of the Sunday school, towards the support of a female school among the Oneidas at Duck Creek, Wisconsin, under the charge of the Rev Solomon Davis, $150 71; contributions in Christ church, Alexandria, D C, $78; redemption of pledges in St Stephen's church, N Y, $75; a Christmas offering, by the hands of the Rev M H Henderson, Newark, N J, $14. By the hands of the Rev Titus Strong, a donation of $20, from Miss F D Field, a communicant in St James' church, Greenfield, Mass, to be equally divided between the two committees, $10, for domestic missions at the West, $10; from the Rev T J Young, rector of St John's church, Charleston, S C, for domestic missions, including his pledge, by the hands of Mr. Aldis, $59 50; from the Rev Thomas C Dupont, rector of the church of the Holy Trinity, Grahamville, S C, through the hands of Mr Aldis, for domestic missions, from individuals of said church, $98 31, and from the Ladies' Sewing Society of the same, $25, $123 31; from the Rev George Taft, rector of St Paul's church, North Providence, R I, one half of $16 50, $8 25; from H, for the furtherance of domestic missions, $1. Total receipts, $865 10.

February 29, 1830. JAMES SWORDS, Treasurer.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of a bundle of clothing and $5 for the poor, from M W B.

ALEXANDER FRASER, 174 East Broadway.

February 20, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Louis Sherman, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From J G, a donation, $5; a lady of St Luke's, a donation, $2; Rev J C, ditto, $1; collection of annual subscriptions, $8; Mrs John Jay, annual, $5—$21.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent

Where may be had the society's tracts.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From J G, a donation, $5; Christ church, Coopers Town, Rev Frederick T Tiffany, rector, $6 25; a lady of St Luke's church, donation, $10; Central Bible and Prayer-book Society, remitted by Rev P A Proal, for purchase of Prayer-books, $65 62; collection of annual subscriptions, $19—$105 87.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane by

THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts, viz.—

From Rev David Ogden, $5, being a collection in St Mark's church, New Canaan, Conn; and from Mr Wm C Pierrepont, per Mr T C Butler, $10, being the contributions of Zion church, Pierrepont Manor, in the Diocese of Western New York.

February 13, 1839. WM. H. HARISON, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $3 for the poor, and $2 for the infant school, from a friend to the mission cause; also $5 and a bundle of clothing from M W B, for the poor.

Feb. 20, 1839. JESSE POUND, 5 Harrison street.

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Louis Sherman, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from Jacob Le Roy, Esq, of a large cask of rice for the poor, per Swords, Stanford & Co, by Louis Sherman, from M W B, $5 for the poor.

February 20, 1839. LOT JONES, 192 Allen st.

N. B. The missionary would respectfully make known to the friends of the mission, that the daily infant school attached to the station is greatly in need of funds for its support. This school is under the care of devoted and efficient teachers. It has already been a blessing to many. Shall it languish for the want of that aid which the benevolent can bestow? Donations for this object are earnestly solicited, and will be most thankfully received, if left with Swords, Stanford & Co, No. 152 Broadway; Louis Sherman, at the office of the Protestant Episcopal Press, No. 142 Fulton-street; the Union & Tract Depository, 28 Ann street; or at the residence of the missionary, 192 Allen-street.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending February 21, from the following persons, viz.

Bell & Entwisle, Alexandria; G J Hinman, Catharine, with remit; Miss C B Watlington, Santa Cruz; W M Morrison, Washington; Rev Z H Mansfield, Warehouse Point, with remit; Weeks, Jordan & Co, Boston; D H Gay, Hamden, N Y, with remit; E H Peet, Chillicothe, Ohio.

Packages forwarded by the Episc. S. S. Union, during the week ending February 21.

Cyrus Curtiss, Hudson, 1 package, per team of —— Smith, of Troy; G Rowland, Norfolk, Va, 1 package, per schooner President; Weeks, Jordan & Co, Boston, 1 package, sent to Wiley & Putnam; Horton & Clements, Matagorda, Texas, one package, per schooner Ontario.

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,

New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

WORKS BY THE REV. S. T. BLOOMFIELD, D. D., F. S. A., dedicated to his Grace the Archbishop of Canterbury, third edition, greatly enlarged and very considerably improved, of the GREEK TESTAMENT, with copious English notes, critical, philological, and explanatory; in two very large and closely printed volumes, 8vo., £2, handsomely bound in cloth lettered.

"Dr. Bloomfield's edition of the Greek Testament will be invaluable to all those whose profession requires, or whose leisure admits of a critical study of the sacred writings. Dr. Bloomfield has deserved well both of the Church and of the Christian world, and has fairly earned the highest remuneration which the dispensers of ecclesiastical patronage have to bestow."—*Ec. Rev.*

"Much as had been done in the two preceding impressions, the THIRD edition is yet further enlarged, and very materially improved. In addition to his own researches Dr. Bloomfield has availed himself of various suggestions for the improvement of his work, which in its present state exhibits the result of the labors of all preceding critical editors of the New Testament, as well as of his own researches for more than thirty years. Upon the whole, without depreciating the merit of the labors of preceding editors, this third edition may justly be regarded as the most valuable for biblical students that has yet been issued from the press in this country."

Rev T. Hartwell Horne's Introduction. 9th edit 1839.

COLLEGE AND SCHOOL GREEK TESTAMENT, with English notes. Second edition, with additions, and a new Map of Palestine, adapted to the Gospel history. One thick volume, 12mo, 10*s.* 6*d.* cloth, gilt lettered.

"This edition of the Greek Testament supplies a desideratum in scholastic literature. The notes, (which are strictly grammatical, scholastic, and elementary,) furnish to the juvenile student every requisite aid for the correct interpretation of the New Testament."

Christian Remembrancer.

"It is impossible to say how far the public are indebted to Dr. Bloomfield for these labors of his industrious pen; they will carry down his name with the highest honor to posterity. Our prayer is, that his invaluable life may long be spared, and that he may be permitted to reap the full reward of his self-sacrificing devotion to the imperishable interests of biblical science."—*Evangelical Mag.*

THE HISTORY OF THE PELOPONNESSIAN WAR, by THUCYDIDES, newly translated into English, and accompanied with very copious notes, philological and explanatory, historical and geographical; with maps and plates. 3 vols. 8vo., £2 5*s.*

"In the notes by this translator, numerous interesting points of classical antiquities are ably discussed, and *many thousands* of invaluable illustrations of the obscure passages of the author are adduced from the best Greek writers of every age. As to the version, considering the all but insuperable difficulties with which the translator has had to contend, in a writer said by some great scholars to be *untranslatable*, we can with truth say that he has executed his task with fidelity, taste, and judgment. Upon the whole, we can pronounce the work to be quite indispensable to all who would hope to understand the text of the greatest of *historians*, but most obscure of writers."—*Gentleman's Magazine.*

THUCYDIDES. New Recension of the text, with copious English notes, critical, philological, and explanatory; Examination Questions, &c, for the use of Colleges and Public Schools. 3 vols. post 8vo, 27*s.* bds.

"We feel confident that no reader of Thucydides will fail to purchase an edition where, be their scholarship what it may, they cannot rise from its perusal without having learnt much that they did not know before, and which they cannot obtain elsewhere...... We will not do the tutors of colleges, and masters of public schools the injustice to believe, that they are so regardless of their own reputation and their pupils' improvement, as not to adopt the only edition of Thucydides, which this or any other country has produced, really suited for the instruction of young persons."—*Gen. Mag.*

"Thucydidis Historia Græce, a doctissimo Britanno ternis voluminibus elegantissime edita."—*Prof. Poppo of Frankfort, in the preface to his noble Variorum Edition of Thucydides; ten vols. 8vo.*

The above works for sale at the Bookstore of Messrs. Wiley & Putnam, 161 Broadway. 3t.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, *Principal.*

References,—Lemuel Wells, Esq., Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

A DICTIONARY OF THE CHURCH, by the Rev. WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

POETRY.

From the Knickerbocker.

A PSALM OF DEATH.

"Dear, beauteous death! the jewel of the just,
Shining nowhere but in the dark,
What mysteries do lie beyond thy dust,
Could we outlook that mark!"

Henry Vaughan.

THE REAPER AND THE FLOWERS.

There is a reaper whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have nought that is fair," saith he:
"Have nought but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowers gay,"
The reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child."

"They shall all bloom in fields of light,
Transplanted by my care,
And saints upon their garments white
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
But she knew she should find them all again,
In the fields of light above.

Oh, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

THE CHURCH CATECHISM FOUNDED ON THE BIBLE.

BY THE AUTHOR OF THE "TALES OF THE MARTYRS."

The Church Catechism—how I love that name! sounding like an old familiar friend, carrying us back immediately to the days and thoughts of childhood—those days when our yet lisping tongues were taught to repeat it as their first exercise. What a train of recollections it brings! The well-remembered room—the unforgotten fire-place—the very foot-stool by which, after rehearsing with serious face those mysterious and awful words, we climed up for the rewarding kiss. And above all, inseparably connected with every idea of the catechism, arises the form of our own dear mother—looking as she then looked to our infant eyes, the very personification of all that was beautiful, and kind, and good. We recollect how, as we grew older, its meaning gradually unfolded, till we felt the seed that had so long lain apparently dead in our memory spring forth a living plant.

It was while engaged with my class in our village Sunday school that I was first led to an examination of the catechism, as founded upon the Bible, and to a mode of instruction in it, which I would strongly recommend to every teacher of youth, and every parent of a family who may not have adopted a similar method. I had, after the repetition of our duty towards our neighbor, desired the children to look out Luke x. 29–37, and read the parable with which our blessed Saviour answered the question, "And who is my neighbor?" My little pupils showed so much eager attention, that I was induced to turn in like manner to the institution of baptism and the Lord's supper; and afterwards to mark at home a few texts in readiness to pursue the plan. I did not complete my very interesting task till for every sentence in the catechism I had noted down three or four of the most striking verses which prove the doctrine. It answers exceedingly well: when we begin to catechise, each is ready with Bible in hand to look out the text referred to. The one who first finds, reads it. Some of my best scholars have learned so many of these verses by heart, that they can, upon being asked to show whence any particular portion is taken, repeat the corresponding text. I am frequently gratified by having them come prepared with verses they have found for themselves in the course of the week; and I indulge in the hope that this searching (perhaps with the assistance of their parents) for the foundation of our venerable catechism, may be the means of inducing them to bring other doctrines of the Church to the same infallible test; feeling as we do that the better our Zion is known, the more deeply she will be loved, the more closely she will be adhered to.

The catechism is associated in our minds with all the endearing recollections of childhood; but we should be doing it great injustice did we consider it only as a task to be learnt then, and in mature years cast aside. Is there one who has never since his school-day repetition of it read over the Church Catechism? Let me beg of him to open his Prayer-book now, and, in connection with the Bible, study that, his first instructer in religion. He will find that the lesson of the boy contains all that is necessary for the salvation of the man.

After repeating our Christian name, we are immediately led to consider the inestimable privileges conferred upon us with that name: when baptized into the community of the Church, we were made "members of Christ, children of God, and inheritors of the kingdom of heaven." What a world of brightness and glory do these few words open upon the soul! Let the subject but for one moment be seriously considered, and the whole faculties are absorbed in its contemplation.

In the next answer, we are taught by the promises made for us, how we must so walk as not to forfeit the prize of our high vocation; and we are then reminded to thank our heavenly Father, "by whom we were called unto the fellowship of his Son," (1 Cor. i. 9;) and to pray for that grace without which we cannot hope to continue in a state of salvation.

The Creed contains a short summary of the fundamental doctrines of our faith—the creation, redemption, and future judgment; the communion of saints in the universal Church, whether militant on earth, or triumphant in heaven; the forgiveness of sins, the resurrection of the body, and the life everlasting; based upon that first vital article of our religion, a trusting belief in the glorious co-eternal Trinity, three Persons in one effulgent Godhead—the Father who made, the Son who redeemed, and the Holy Ghost who sanctifieth us.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil," are the words of our divine Master; and in contemplating the commandments we are naturally led to consider the comments which he has made upon them. O how are those who, looking only to the letter of the Jewish tables, might be tempted to say, "All these have I kept from my youth up," how are they constrained, as its spirit becomes developed, to cry out with the humility of conscious guilt, "Lord, who can stand before thee?"

Our duty towards God I think no one can read without being struck with its extreme beauty; the simple, dignified manner with which it asserts the claims of God upon man, of the Creator upon his creature. In the next is summed up with the assisting light of the New Testament, the remainder of the decalogue, relating to the duty we owe to our neighbor in the different relations of life.

Then follows our Lord's own prayer, with a short explanation of what we desire of God in it.

And, lastly, we find a simple but explicit account of those two sacraments which Christ has ordained in his Church. The connexion between the outward visible sign and the inward spiritual grace is distinctly marked; and as we have before seen the station to which we were raised by baptism, we are now reminded of that to which we were born by nature. Who can listen to the provision made for infant baptism, without having immediately before their eyes the picture of our divine Saviour, as adopted in the service and presented to us in Mark x. 13–16? He was much displeased with his disciples for rebuking the fond believing parents who brought their little children for his benediction; and if to show beyond all dispute, that the very babes are to be admitted to the privileges of his glorious Gospel, he has caused it to be inscribed upon that page which shall live while heaven and earth shall pass away, that "he took them up in his arms, put his hands upon them and blessed them."

The catechism concludes with the last crowning rite of our Church; and by distinguishing between the outward part or sign of the Lord's supper, which still remains bread and wine, and the inward spiritual part or thing signified, the body and blood of Christ, which are verily and indeed taken and received by the faithful in it,—she gives a consistent and scriptural explanation of that holy communion.

What is required of them who come to the Lord's supper? that which will be required of every one of us when we come to die. Are you unprepared to receive the communion? then are you unprepared to die. Are you afraid to partake of the communion? then be still more afraid to die. And remember—remember, that while the communion waits for you death will approach uncalled, perhaps in an hour when you least expect him. O then delay not to participate in the one, that you may be ready to meet the other; and God of his infinite mercy grant that each of us, when the awful summons shall arrive which is to conduct us into eternity, may, in the words of that catechism, which, impressed as it has been upon our hearts from very childhood, will, if its promises have been slighted, its commands neglected, and its sacraments despised, most assuredly rise up in judgment to condemn us,—that we may then "repent us truly of our sins past, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."

For the Churchman.

THE BLESSINGS OF THE SONS OF RECHAB.

JEREMIAH XXXV.

When Rechab's sons refused the wine,
Tho' tender'd by a prophet's hand,
Admonished by a voice divine,
The seer address'd the abstemious band.

"Since faithful to your plighted vows,
With filial care ye still have stood,
Before my face your father's house
Shall stand perpetual, mark'd for good.

"When judgments waste the guilty land
And luxury's sons by thousands fall,
Your temp'rate ranks unhurt shall stand,
Mighty in strength, in numbers small."

Saviour of Israel! at whose voice
Nations arise or sink to dust,
Here, with our sons, we own our choice,
Temp'rance our vow and God our trust.

Our children and their children bless,
Our counsels on their hearts engrave;
Thou, Father of the fatherless,
'T is thine to succor, thine to save.

Oh, then, through ev'ry coming age,
Still let this pledge of temp'rance stand,
(Though vice allure and tyrants rage,)
Thy shield to guard our happy land.

From the Banner of the Cross.

THE SPIRIT AND THE BRIDE SAY COME.

Rev. xxii. 17.

If sinners are not saved the fault will be their own. God the Father has "so loved the world as to give his only-begotten Son." God the Son has come down from heaven, and after "making perfect our redemption by his death," has ascended upon high; and God the Holy Ghost has proceeded from the Father and the Son, continually saying to sinful men, by the instrumentality of the Church, "Come." "The Spirit and the Bride say come;" not the Spirit without the Bride, nor the Bride without the Spirit; but "the Spirit and the Bride" conjointly, the former as dwelling in the latter.

The invitation is "come." To what? To "the water of life." "Let him that is athirst come; and whosoever will let him come and take of the water of life freely." What is meant by the "water of life?" The influences of the Spirit; of which "water" is a scriptural emblem. "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." "This he spake of the Spirit." John vii. 37.

By whom is the invitation given? By the Bride. Who is the Bride? The Church. So called because betrothed in holy covenant to Jesus Christ; to be joined unto him in his glory, as the Lamb's wife. "I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Rev. xxi. The "Bride says come," as the Spirit's agency, calling upon all men to come to her, and take the water of life freely.

If any man desires to receive the Spirit of God to enlighten his understanding, to control his will, and to regulate his affections, let him come to the Church, the Bride of Jesus Christ, from whom, and in whom, and by whom, instrumentally, the gifts and graces of the Holy Spirit are dispensed. Behold, I show you a mystery, He who cometh to the Bride, becometh identified with the Bride. It is in this way that the Spirit is preparing the Church for the return of the Bridegroom, at whose glorious epiphany she will no longer be the Bride, but the Lamb's wife.

In the Church, the "fountain of living water" is opened; unto which all that are athirst are invited, persuaded, nay, entreated to "come and drink." The ordinances of Christ are the channels along which this "water of life" continually flows. By these the good Shepherd leadeth his flock, and disposeth them to drink.

Why is it that so few of those who are called are chosen and saved? Because they will not come to the Church, and take the "water of life freely," or because having been brought in early life, they afterwards "forsake the living fountain, and hew unto themselves cisterns, broken cisterns, which can hold no water." If men will act according to the truth; if convinced of sins they are athirst for pardon and sanctification, in order to eternal life; and will come at the invitation of the Church, and "wait upon the Lord," they shall receive the gift of the Holy Spirit—the "spirit of adoption," enabling them to cry "Abba Father"—and the spirit of holiness, leading them to "purify themselves from all filthiness of the flesh, and of the spirit."

Besides the call of the Spirit by the Bride, through her regular organs of communication with a sinful world, the invitation to come to the "water of life," in the healthy action of the Church, is designed to go forth by as many voices as there are individual members in her communion. "Let him that heareth say come." The order of the Church for efficient action upon the multitude of the impenitent who are without is determined by infinite wisdom. The Spirit speaks of the Bride in her associated, corporate form, and repeats what is said by the mouth of each individual member when he goes forth to mingle with his fellowmen. Thus the Church is the "light of the world," reflecting the light of the Sun of Righteousness by the Spirit; and individual believers become "the salt of the earth," otherwise tending to corruption and destruction.

Reader, hast thou ever come to God, at the call of the Spirit by the Word? or having been committed to the nurture of the Church in infancy, hast thou grown up into him who is the Head, in all knowledge and spiritual understanding? Has the Spirit of God enlightened the darkness of your understanding by the teaching of the word? or brought your wills into subjection to the commandments and ordinances of the Lord? or withdrawn your affections from things below and set them upon things above through faith?

Art thou a member of the Church of God, the bride of his Son Jesus Christ—and dost thou habitually, every time that thou hearest the Spirit say come in the sanctuary, by the ministry of the word, carry the invitation home with you, to your children and servants, and neighbors, and friends, and acquaintances? If not, consider whether the words of our Lord Jesus Christ, through the eternal Spirit, by his servant John, do not apply to you in their spiritual import. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him." If it be true of him who has in his possession "this world's good"—that the love of God is not in him, when he "shutteth up his compassion" from the poor and destitute; much more must it be asserted of him who has in his possession the true riches, and does not seek to impart them.

NEVER TOO OLD TO LEARN.

We extract the following from an article which appeared some months since in the Portland Orion, which forcibly illustrates, by a reference to well authenticated facts, the principle that *man is never too old to learn.*

Socrates, at an extreme old age, learnt to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their heads to thrum a guitar under a lady's window, which Socrates did not do, but only learnt to play upon some instrument of his time, not a guitar, for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men at thirty and forty have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was made a daily exercise through college. A fine comment upon their love of letters truly.

Plutarch, when between seventy and eighty, commenced the study of Latin. Many of our young lawyers, not thirty years of age, think that *nisi prius, scire facias,* &c., are English expressions; and if you tell them that a knowledge of the Latin would make them appear a little more respectable in their profession, they will reply that they are *too old* to think of learning Latin.

Boccacio was thirty-five years old when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarca being the other two. There are many among us ten years younger than Boccacio who are dying of *ennui* and regret that they were not educated to a taste for literature, but now they are *too old.*

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became the most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in caucusses or political meetings who was under forty years of age!

Colbert, the famous French minister, at sixty years of age returned to his Latin law studies. How many of our *college learned* men have ever looked into their classics since their graduation?

Dr. Johnson applied himself to the Dutch language but a few years before his death. Most of our merchants and lawyers of twenty-five, thirty, and forty years of age are obliged to apply to a teacher to translate a business letter written in the French language, which might be learnt in the tenth part of the time required for the study of the Dutch—and all because they are *too old to learn.*

Ludovico Monaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times. A singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us of thirty, forty, and fifty who read nothing but newspapers for the want of a taste for natural philosophy! But they are *too old to learn.*

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner. This agrees with our theory, that healthy old age gives a man the power of accomplishing a difficult study in much less time than would be necessary to one of half his years.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

We could go on and cite thousands of examples of men who commenced a new study, and struck out into an entirely new pursuit, either for livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince him that none but the sick and indolent will ever say, *I am too old to study.*—*Banner of the Cross.*

MISSIONARY TRIALS.

The three following paragraphs, from the Spirit of Missions, form three different cases, which the editors of this excellent journal furnish from a larger amount of similar details. Comment is useless. *Churchmen*—by whom we mean *Christians*—are you satisfied that you are doing your duty by an order of men thus suffering from their devotion to a cause about which you are every day talking? God knoweth.

"1. In addition to the missionary stipend I have received, during the last half year, the sum of sixty-five dollars and twenty-five cents, actually not sufficient to pay my house rent for that time. Thus in all, i. e., including the stipend for half a year's services, I have received one hundred and ninety dollars, from which, deducting house rent, doctor's bill, and travelling expenses, there was left me ninety dollars for the actual expenses of my family for that time. In short I have expended two hundred dollars over and above all I have received; and even then have lived most of the time on potatoes and bread. I mention this, not by way of complaint, but in accordance with that rule of the committee which makes it my duty to inform them what means of support are afforded me other than the missionary allowance. I thank my heavenly Father that he has enabled me to know how to abound and to suffer need. Would that I had more to devote to his sacred cause."

"2. My duties the past quarter have been uncommonly arduous, because performed in much bodily weakness. It is with regret I remark that I have been exempt from chill fever but *three entire weeks* during the last two months and a half. Notwithstanding this I have been favored with health sufficient to fill my appointments every Lord's day, with the exception of having to omit a second service on four or five occasions. For this mercy I am devoutly thankful. During this time my family have also suffered considerably, and for the last four days our youngest child has been exceedingly ill, so much so that we had almost despaired of her recovery. By the blessing of God upon the means used, I am happy to say she is now considered convalescent."

"3. So far as my experience now enables me to judge, it will take at least eight hundred dollars to support my family, and to meet my various contingent expenses, so that I shall still need the missionary allowance; and sincerely do I hope that the committee will be able to continue it to me. In a country abounding as this does in the principal necessaries of life, one would suppose the means of living ought to be cheaper. But with the exception of bread and meat every thing is extremely high; even flour has been as high as ten dollars per barrel, and is now held at nine; and I am paying at present two hundred dollars per annum for rent; and so much greater is the demand for houses than the supply, that there is little probability of my being soon able to obtain a comfortable tenement for less. After the vestry have rested a little from their recent efforts in building the church and raising four hundred dollars as my salary from them, making in all about two thousand dollars, to be paid during my first year's residence among them, and that a year of peculiar pressure in money matters, I have no doubt they will contribute more largely to my support, and begin to repay the missionary society, with interest, all it has appropriated to this object. As earnest of what may be expected, I shall herewith enclose my mite for missions in the West. Before removing hither it was my practice to set apart one tenth of my income for religious charities; but here I fear it will take all, and more than all, for the support of my family. Thus far, however, I have been favored beyond what I had any reason to expect; and in making this expose in regard to my means of support, required by the rules of the committee, I ought perhaps to mention that the physician who attended me and my family in our sickness, and whose account for similar services elsewhere would have amounted to at least one hundred dollars, has no charge against me; and he is not even a member of my congregation."

Utica Gospel Messenger.

PRIVATE IMPROVEMENT OF THE SABBATH.

The public worship of God, important and delightful as it is, ought not to occupy the whole of this sacred day, nor indeed, usually, the greater part of it. I shall therefore proceed to show how the remaining hours of the day should be spent. And here I would premise, that we ought to guard against the two extremes of excessive laxness on the one hand, and excessive rigor on the other; remembering that "we are not under the law, but under grace." It is confessed that we have no express precepts in Scripture to direct us how every hour of the sabbath should be employed, nor do we need any. It is enough that we are there taught what is the great end of our being; what the happiness for which we are created, and what is necessary to fit us for the enjoyment of it; that we are instructed concerning the nature and perfections of God; the general duties we owe him; the necessity of maintaining intercourse with him, and the importance of a growing conformity to the image of his moral attributes. A due attention to these particulars will be sufficient to direct us to our duty, in matters about which we have no positive written rules, and among others in that now under consideration. If we keep in view the great ends of the sabbath, as an institution designed for our religious improvement; to promote our advancement in divine knowledge, and in all the branches of virtue and goodness, as the means of fitting us for heaven, we shall easily perceive in what manner this day may be most profitably spent; and if we are truly disposed to improve it to the best purpose, we shall find business enough to employ the whole of it.

On these principles it will appear that to waste any part of it in sloth and indolence is highly criminal, and indeed more inconsistent with the great design of it than engaging in our honest secular callings. This reminds me of the great impropriety of indulging in *sleep* more on this day than any other; a practice not uncommon even among the professors of religion. Many persons who rise early every other day in the week to pursue the labors of their respective callings, seem as if they thought the chief use of the sabbath was to give rest to their bodies, by indulging them some hours longer than ordinary in bed; in consequence of which they are unable to get ready for the public worship of the morning, and thus are either detained from it, or not present until a part of it is over. No longer time can warrantably be allowed to sleep on this day than is necessary to the comfortable discharge of the religious duties of it; in all of which it behooves us to be "fervent in spirit, serving the Lord."

Besides the duties of the *sanctuary,* already considered, there are those of the *closet* and of the *family,* which equally call for our attention. As to the former, if the private exercises of devotion demand some part of every day, it seems reasonable that a larger proportion of our time should be devoted to them on the Lord's day, which usually affords more leisure for them. In the morning solemn acts of prayer and meditation will be particularly useful to divest our minds of earthly cares, and prepare them for the public services of God's house. And in the evening the like exercises will be highly beneficial for fixing what we have heard in our memories, and strengthening the impression of them upon our hearts. Reading and studying the holy Scriptures also, with other books of divinity, will be a profitable employment of some considerable portion of our sacred time; which those persons more especially should be careful to improve for this purpose, who, in consequence of a multiplicity of business and connections in the world, can on other days command but little leisure for it.

That *family worship* and *instruction* are duties of high importance I shall not attempt to prove. It is not to be conceived that any one who possesses a principle of religion himself, can be indifferent to the spiritual welfare of others, especially of his domestics, and of the rising generation. Like faithful Abraham, whom the Almighty so highly applauded, he will "command his children and his household after him, and they shall keep the way of the Lord." This pious care should more or less be exercised by Christian parents and masters every day. But the Lord's day affords peculiar opportunity for it. The several members of families may then generally be most easily convened. Time may in common be most easily secured, and the interruptions to which most families are on other days liable, may on this, with a little resolution, be most easily avoided. The subject of public discourse also may be of special use to furnish matter for inquiry, admonition, and prayer.

Domestic employments of this nature are of such vast importance to the young, and may be attended to with such peculiar advantage on the evening of the sabbath, that nothing should be tolerated in a Christian family that is inconsistent with them. For this reason the common practice of paying ceremonious *visits* on the Lord's day is to be discountenanced. Though it cannot be justly pronounced criminal so far to show hospitality on this day as to entertain a friend, especially one from a distance, the less company we admit, and the less festivity we indulge, the better. And care should be taken that the social intercourse of friends and relations be not protracted to an unseasonable length, so as to infringe upon the religious orders of the family. It may be proper to add, that such as have time to spare from their own personal and domestic concerns, would employ it well in visiting *Sunday schools,* and instructing the children of the poor, of whom there are great numbers who need, and are disposed to receive their aid. Such Sunday visits will turn to good account.

Palmer's Apology.

THE REV. JOSEPH WOLFF.

Dear Sir,—I have just received a letter from the Right Rev. Dr. Doane, bishop of New Jersey, in America, dated St. Mary's Parsonage, Burlington, New Jersey, July 13, 1838, in which the following remark is found:

"*Dear Mr. Wolff,*—Absence from home, on Episcopal duty, has prevented my reading until now, in the Church of England Gazette, (which I receive regular,) for April 20, a statement that you '*declined*' receiving from me the order of priesthood. I am quite sure that it cannot have met your eye, and I call your attention to it with a view to its correction. You will remember that you urged an early day for your ordination, and that the suggestion that you had better receive Priests' Orders in England came from me, &c.

(Signed) G. W. Doane."

I have only to add to this that I, when relating the circumstances of my ordination to the Rev. Messrs. Mortimer, in Mydleton-square, London; Carus, fellow of Trinity College, at Cambridge; Dr. Lamb, at Cambridge; and many others, I always stated that the suggestion that I receive Priests' Orders in England came from Bishop *Doane*—as he writes—and that he, to this effect, wrote to Sir Thomas Baring, requesting him to introduce me to some prelate in England, and wrote also an authentic letter to myself, of which I take the liberty to inclose a copy; and I should be exceedingly obliged to you if you would be kind enough to insert this my present letter, with the enclosed copy of Bishop Doane's letter, addressed to me previous to my departure from America—and happy should I be indeed if at any time I can return your kindness by supplying you with more valuable intelligence than the present for your most valuable publication, so useful for the promotion of truth. You will exceedingly oblige me by forwarding to me a copy of the paper in which this present paragraph will appear, directed to the Rev. Dr. Wolff, Park Shot, Richmond, Surrey.

My friends in England, as well as those in America, will be glad to learn at the same time that my brother Matthias Wolff, a learned rabbi, will soon be baptized with his whole family. I saw him yesterday the first time after a separation of twenty-eight years!!! Under God, the perusing of my journals has been the means of bringing him to the knowledge of the Gospel! The Lord be praised! Thus all my brothers, with their respective families, have come to the knowledge of Christ, and also one sister, and several nephews and cousins. Yours truly,

Joseph Wolff, LL. D.,
Chaplain to the Lord Viscount Lorton.

Richmond, Surrey, Aug. 9, 1838.

Copy of a Letter from Right Rev. G. W. Doane, Bishop of New Jersey, to Rev. Dr. Wolff, when in America.

Dear Mr. Wolff,—I send you by Mr. Winslow your letters of Deacons' Orders, and a letter for Sir Thomas Baring. I cannot let you go from us without assuring you of my entire approbation of your course as a deacon of this diocese, and expressing to you the deepest interest in your welfare, and the warmest affection for yourself. Of myself and all my family, I can say, in a word, you carry our hearts with you. Come to America by all means with Lady Georgiana, and your little boy, and be assured of a warm welcome at St. Mary's Parsonage. Wherever you go my prayer shall follow you, that you may be a faithful minister of Jesus Christ, and turn many souls into the way of righteousness. Wherever you go remember in your prayers the Diocese of New Jersey, and your affectionate and faithful friend,

(Signed) G. W. Doane."

[We readily give insertion to the above communication from the Rev. Dr. Wolff, although not such a statement as that complained of appeared in the Church of England Gazette. It is probable, however, that the statement formed a portion of the rubbish put forth in a fraudulent paper of a similar title, then printed by a man who had previously printed the Church of England Gazette. We scarcely need add that we shall ever be most happy to attend to any communication with which that most indefatigable servant of Christ, Dr. Wolff, may think proper to honor us. The intelligence respecting his brother is highly gratifying.—Ed.]—*Conservative* (*Eng.*) *Journal.*

THE CLAIMS OF EPISCOPACY REFUTED BY DR. MASON.

It was but the other day that we noticed in an English paper an advertisement as above, not without a smile at the wholesale modesty which dictated it; and to-day the Presbyterian meets our notice, in which we find the staid and sober "old school" editor actually saying, by way of a threat to the Churchman, "We shall be strongly tempted to republish Dr. Mason's Essays on the Episcopacy in self-defence. We presume they are still remembered." Doubtless they are, as furnishing to the youthful but intrepid Hobart an opportunity to get the truth on this subject fairly before the community—from which moment the progress of the Church has been unexampled and overwhelming. The triumph of the cause has been so signal, that the overthrow of the high-reaching champion, who had "defied the armies of the living God," has been lost sight of, as a mere circumstance. Do by all means, good Mr. Editor of the Presbyterian, yield to the temptation, and republish Dr. Mason's Essays on Episcopacy, and oblige your sincere friends,

Many Churchmen.

Banner of the Cross.

Mr. Editor,—Allow me to recommend to your notice, and to the patronage of your readers, the Dictionary of the Church by the Rev. William Staunton, recently published. It is an admirable work, well devised, and well executed. I took it up merely to look into it, as into other dictionaries, but found that I could not help reading through most of the articles; and I shall soon finish them all. I hope it will have the widest possible circulation.

Ibid.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.
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The Churchman's Almanac, for 1839.
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